

# THE GREAT SACRIFICE

OF  
THE NEW LAW,  
Expounded by the Figures  
OF THE OLD.

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By J. D.

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*Quia largiente Domino MISSARUM so-  
lemnia ter bodie celebraturi sumus, loqui  
dū de Evangelica Lectione non possumus: sed  
nos aliquid vel breviter dicere, Redemptoris  
nostri Nativitas ipsa compellit. Gregor.  
Hom. 8. in Evang.*

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*The Fourth Edition.*

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To which is added,  
*The MASS for the DEAD.*  
With diverse other ADDITIONS  
and ALTERATIONS.

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*ANTWERP:*  
Printed for G. W. MDC LXXXV.  
*Permissu Superiorum.*



In every place there is Sacrificing, &  
there is offered to my name a clean  
Oblation: because my name is great  
among the Gentils, Saith  $\gamma$ . Lord of Hosts.  
Mal: 1. v. 11



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*Permissu Superiorum.*

OF THE OLD  
BOUNDARY BY THE LINES

The following findings are noted:  
 1. The body is well preserved.  
 2. The body is well preserved.  
 3. The body is well preserved.  
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no. 11133 11134 11135

John A. Smith of

1983

Donū Mariae Matildae O'Halloran  
mibi Roberto Travers  
Dominica ss. Trin. anni 1829



## ADVERTISEMENT.

**T**HE Illustrious Saint of  
this last age Bishop Sales,  
had good reason to call  
the Holy Sacrifice of the Mass,  
The Center of Christian Religi-  
on; the heart of Devotion, and  
the Soul of Piety; *Introd. lib. 2.*  
*cap. 14.* since at Mass, it is not  
the Church alone that a-  
dores God, as she doth in her  
other Offices; but it is Christ  
himself (who being God) offers  
to his Father, the most perfect  
homage that can be pay'd him.

The concern of Christianity  
in this Great Mystery, hath  
stirr'd up diverse Persons of

## Advertilement.

*Learning, and Piety to illustrate it with their writings. The Learned have much laboured to inform the Curious, touching the Antiquity and variety of each part of the Mass. But these discourses, though learnedly instructive, seem not directly to aim at the improving of our Piety at this Great Sacrifice. Others have gratified the people with several Methods for hearing Mass: But as I humbly conceive, they are grounded rather upon Mystical Expositions relating to the Life and Passion of Christ, than upon the literal grounds of a true and perfect Sacrifice, which the Mass essentially is.*

*Those I have seen, seem rather to explain the accidental Ceremony, than the Sacrifice it self. For instance, they are ve-*  
ry

## Advertisement.

*ry exact to inform us, when, and who ordained Water to be mingled with Wine? what is signify'd by this Water? why the Priest blesses the Water, and not the Wine? and why he doth not bless it at Masses for the Dead? Finally, why he puts so little Water into it? But seldom or never thoroughly inform us of the main design intended herein by the Church, who notwithstanding terms it a Great Mystery; Per hujus aquæ & vini mysterium,*

*Supposing then Transubstantiation as an Article of our Faith, which any may see satisfactorily prov'd in our ancient and modern Authors, I here endeavour to expound the most essential parts of the Mass, by proofs deduced chiefly out of the Sacred Book's of Exodus, and Leviticus; making use of*

## Advertisement.

of the Figures and Sacrifices of the Old Law, to explain and prove the Sacrifice of the New; they evidencing the Mass to be a compleat and perfect Sacrifice, without tedious controversy, or sharp contest. Thus did Christ himself expound to Nicodemus the Sacrifice of the Cross, by the figure of the Brazen Serpent long before erected in the Desert John 3. 14.

I hope no Catholick will take exceptions, if after four English translations of the Mass by Catholicks, I set forth a fifth, of one intire Mass, for a greater light to this annexed Exposition, which would be considerably disadvantaged by the absence of the Text it self. And so many previous examples, will, I am confident, with the Prudent, prove

## Advertisement.

*a sufficient Apology. Idolatry indeed had good cause to keep its Arcana, unknown to the People as an artifice to cover its shame from derision. But Religion, in due circumstances, justly glories in publishing her Mysteries, when a faithful Translation unveils them with splendour.*

*As for the Rubricks, they are indeed here abridg'd, and only so many of them set down, as serve to give light for the understanding of the Mass. Whereas if they were all brought in, and set forth at length, their variety and number would but confound the Reader, swell up the Book to a great bulk, and so make it useless. Besides, great part of them are very seldom used in this Nation, as being neither assential to the Mass, nor more necessary for  
the*

## Advertisement.

the right understanding of the same, than the Art of Preaching, for the hearing or reading a Sermon.

Further, it may prove useful in several respects, not only to Lay-Catholicks, and in some sort to Priests; but even to undeceive sincere and misinformed Protestants, who represent to themselves this Mystery of Holiness, as a Mystery of abomination; or at the best, but as a Sermon in Latin, and consequently insignificant.

### Note,

That the *Intrair, Collect, Epistle Gradual, Offertory, &c.* are here purposely Printed in an Old English Letter, to signifie that they vary almost every day throughout the whole Year; and consequently are here brought in, for an example only.

Nec



*Nec pigebit me, sicubi hæsito, quæ-  
rere; nec pudebit, sicubi erro, discere.  
Proinde quisquis hæc legit, ubi pariter  
certus est, pergat mecum; ubi pariter  
hæsitat, querat mecum; ubi errorem  
suum cognoscit, redeat ad me; ubi  
meum revocet me. St. August. lib.  
1. de Trin. cap. 2, & 3.*

1. The first part of the book is a general introduction to the subject of the history of the United States. It covers the period from the discovery of the continent to the present time.



OF  
SACRIFICES  
IN  
GENERAL.

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I. PART.

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CHAP. I.

*The words Sacrifice and Mass  
Explained.*

**A**S every one knows, That  
true Religion is a worship  
pay'd to the Sovereign  
Being, which is *God*: So  
likewise all the World is assured,  
B That

## 2      *The words Explained.*

That this Worship consists chiefly in Sacrifice, as the Sovereign homage due only to *God*. Therefore it is our main concern to understand aright these two Words, *Sacrifice*, and *Mass*. For as *Epictetus* says, *The beginning of knowledge, is to frame a right notion of the words*, Ap. Ari-an. l. 2. c. 17.

The word *Sacrifice* hath a large signification; and generally speaking, signifies all the Duties of Man towards God, as St. *Augustin* tells us; *Sacrificium est omne opus quod agitur, ut sancta societate inhaereamus Deo*: Lib. 10. de Civ. Dei, c. 6.

And these Duties relate either to the Soul, to the Body, or to our Fortune: *David*, for Example, calls an Act of Contrition a Sacrifice: *A Sacrifice to God is an afflicted Spirit*, Psal. 50. 19. The Duties of the Body, even the very lifting up of our Hands towards Heaven, he terms a Sacrifice: *The elevation of my hands, as Evening Sacrifice*, Psal. 140. 2. Alms, as a part of Man's Estate

Estate and Fortune, is a Sacrifice, both in *S. Paul*, and *S. Austin's* judgment: *Benificence and communication do not forget; for with such Sacrifices God is well pleased*, Heb. 13. 16. *Sacrificium Christiane, est elemosina in pauperem*: Aug. lib. 50. Homiliarum 29. Hom. cap. 1.

But all these are improperly said to be Sacrifices; and we may say with *Isaac*, *Where is the Host?* Gen. 22. 7. or rather the Altar; for all these may be done without an Altar: But an Altar and a true Sacrifice have such relation together, that the one cannot be found without the other. For to *Sacrifice*, signifies properly in *Hebrew, Greek, Latin, English, &c.* to Kill and Destroy; as the Bulls and Goats were destroyed in the Old Law: And in the general consent of all the Divines, the word *Sacrifice*, signifies, *A visible thing offer'd to God only, by a lawful Priest, where some real or mystick change is made in the thing offer'd.* In this Definition are ob-

#### 4     *The words Explained.*

scurely comprehended several things, which we shall explain at length; *viz.* The *end* for which the Sacrifices are offered, the *Host*, the *Priest*, the *Altar*, the outward *Ceremonies*, and the inward dispositions of the *Assistants*.

Now, as for the word *Mass*, it is derived from the verb *mitto*; for the word *missa*, is the very same as *missio*.

But to understand this, we must know, That when the *Latin* Tongue began to be corrupted at the decay of the *Roman Empire*, the *Latins* used often to say, *missa* for *missio*, which signifies *sending*. And the word *remissa* for *remissio*, is often to be found among the Writers of those times; *Diximus de remissa peccatorum*, saith *Tertulian*, *Lib. 4. ad-Marcion. cap. 18.*

The *Mass* then is thus named, from the noblest part of the Sacrifice, which is the *Holocaustick* part, where we publickly acknowledge, That God the Father *sends* us all  
his

*Of the ends of Sacrifices.* 5

his Blessings and favours by *Christ* our Mediator, and his Messenger; and at the same time, we *send* back to him our gratitude and Thank-giving for them, by the same *Christ*, and in *Christ*, and with *Christ*, saying, *By Him, and with Him, and in Him, be all Honour and Glory.*

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CH A P. II.

*Of the ends for which Men offer Sacrifices.*

**S**Acrifice being a Divine worship, and the first duty the Creature owes to his Creator, it engageth him as soon as he proceeds out of nothing, to acknowledge his Original by a solemn homage, in professing publickly, That he hath received his being from him; and that he is unworthy to appear in his presence. And though all *God's* perfections may justly challenge this

## 6 *The ends of Sacrifices.*

homage, yet one of them chiefly obliges us to that duty.

That is the Sovereignty he hath over his Creature. For he depends on him both in Creation and Preservation. He hath no right to exist before he issued from nothing: and being not yet in Nature, could have no pretensions of aspiring either to Grace or Glory. Being now brought from *Non-Entity*, he depends still upon his Sovereign, nor could he be able to subsist one moment without assistance from him. Now his Preservation, is a consequence of his Creation. The same Power that produceth him, preserves him; for let but *God* cease to preserve him, and he instantly moulders into nothing. Dependency therefore and servitude, make one part of his Essence. And this was the first motive that invited Man to offer up Sacrifices, as a publick acknowledgment of *God's* Power.

But since we revolted against *God* by the Sin of *Adam*, we are forced to



## *The ends of Sacrifices.* 7

to offer Sacrifice to his offended Justice. First to pacify his wrath drawn upon us by our pride and ingratitude. Next to acknowledge the dependency we have of him, to do the good we are bound to perform, and so continually to beg for the succour of his Grace: So that here are four sorts of Actions, which in the condition we are in, ought to be the continual employment of our life; viz. 1. To honour God's being of himself. 2. To satisfy his Justice. 3. To thank him for his Benefits. 4. To implore his assistance, according to the necessity we have of it. These Four Duties God commanded the Jews, by the mouth of his Servant *Moses*, to perform, in offering up to him Four sorts of Sacrifices.

The first was the *Burnt-Offering*, where the *Host* was wholly consumed by Fire. The second was the *Host of Expiation*, or Atonement for Sin. The third and fourth were called *Peace-Offerings*; of which

## 8 *Of the ends of Sacrifices.*

the one was offered in Thanksgiving for some Benefit received, and in sign of a Joyful Union, and Friendly Correspondence between the Creator and the Creature; and the other to obtain some new favours.

God then was to be honored by a Sacrifice; because it is the worship which is proper to him, and due to him alone. But it was requisite, the *Host* should be worthy of his Divine Majesty, which Bulls and Goats were not. And consequently, it must be the noblest of his Creatures; that is to say, *Man*, who could worship him in a reasonable, free, and holy manner; as *Adam* did before his Fall. But in regard that since his Fall, Man is defiled by Sin, and consequently is unworthy to be the *Host*, and to be offered to him; *God* makes the second Person of the *Trinity* to assume our humane Nature; that by this means, being vested with a Body, he might instead of defiled Man, become

become a pure and immaculate *Host*; not only comprehending in one, but transcending all those of the *Old Law*; thereby to honour *God* the Father, and to reconcile us to him by his Holiness and Innocency, *Heb.* 13. 12.

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C H A P. III.

*Of the Priest.*

**A**LL Sacrifices suppose a Priest, by whose hands they are to be Offered. In the Law of Nature, which lasted from *Adam* to *Moses*, every Eldest Son was a Priest; and by his Birth dedicated to *God's* service. And in the *Mosaic* Law, which lasted from *Moses* to *Christ*, *God* would likewise have all the first born Sons, dedicated to himself, *Exod.* 13. 2. But in their place, he assumed to his service the *Tribe of Levi*, *Num.* 3. 51.

But in the Law of Grace, St. Peter, 1 Ep. 2. 5, calls all *Christians*, *An Order of holy Priests*, who are to offer to God *spiritual Sacrifices*, that may be acceptable to him by *Jesus Christ*. To understand this rightly, we must remember, That as there are two sorts of Sacrifices; as we have distinguished before, so there are two sorts of Priesthood. The one external and visible; the other internal and invisible, St. Thom. 2<sup>da</sup>. 2<sup>da</sup>, qu. 85. a. 4. The first of these belongs to such as have been Ordained to Consecrate and Offer at the Altar the Body and Blood of *Christ*, in quality of public Ministers. But the second is common to all the living Members of the Church. So that by the title of *Christians* we share in the Priesthood of *Christ*, of which we are made partakers in our Baptism, by the *Unction of Holy Chrisma*, on the Child's head.

And by vertue of this Spiritual Priesthood it is, that in assisting at  
the

the holy Sacrifice of the *Mass*, we joyntly offer it with the Priest: this Sacrifice being no less ours than his. It is our *Host* or *Victim*, it is our *Oblation*, which he offers with us, and we with him, and which he and we, together with the *Triumphant Church*, offer to God the Father by his Son.

The Priest's words at *Orate, fratres*, are an evident proof thereof; when he says, *Pray, Brethren, that this my Sacrifice, which is likewise yours, be acceptable to Almighty God.* And the words that immediately follow the first *Memento* and the Consecration, are a greater proof yet; where the Priest says, *Be mindful ——— of all those that are here present ——— for whom we offer, or who offer up to thee this Sacrifice, &c.* Nor doth the Priest say, his *Host*, his *Oblation*, his *Gifts*, his *Sacrifice*; but, our *Host*, our *Oblation*, our *Gifts*, and our *Sacrifice*. Neither in the *Canon* doth he speak in the singular number, nor in his own private

private name, but always in general, and as one deputed for the People.

They had in the Old Law a figure of this Spiritual Priesthood common to all *Christians*. For it was commanded, That the *Paschal Lamb* should be offered in Sacrifice, not by the Priest alone, but by all the People: *The whole multitude of the Children of Israel, shall Sacrifice him at Evening*, *Exod. 12. 6.*

If then the Prayers of the *Mass* are common to us with the Priest, who can doubt, but that uniting our mouths and hearts joyntly with them, they must needs be wonderfully efficacious, for the obtaining from God the effect of our Petitions?

Certainly, all *Christians* have an obligation to reflect more upon these great Truths, than usually they do. For their Calling is so Holy, that not only when they assist at the Sacrifice of the *Mass*, they are bound to perform the duty of  
Spiri-

*Of the Host or Victim.* 13

Spiritual Priests, in offering up *Christ* with the Priest; but their whole Life ought to be a continual Sacrifice, in offering up themselves as *Hosts*, *holy, living, and pleasing to God*, Rom. 12. 1. But forasmuch as humane frailty hinders this continual readiness of sacrificing our selves, *God* will have us to renew it at least, when we assist at *Mass*.

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CHAP. IV.

*Of the Host or Victim.*

THE *Hosts*, or things appointed for Sacrifices, both in the Law of Nature and of *Moses*, were of three sorts. First, there were Beasts, as Sheep, Oxen, Turtles, &c. and these were called *Victims*. Next the Fruits of the Earth, as Bread, Salt, Incense, these were called *Immolations*. Then Liquors, as Blood, Wine, Oyl, and these were

## 14 *Of the Host or Victim.*

were called *Libations*. But all these are comprehended in the single *Host* of the Law of Grace, viz. the true *Body and Blood of Christ*.

And as in the Old Law, several qualifications were required in the *Host*, to be presented to *God*; for example, to be the first born: to be of such a colour: or of such an age: So likewise in the Law of Grace, that the *Victim* may be acceptable to *God*, it must have such and such qualifications, as are to be found together, neither in Angels, Men, or Beast; but only in *Christ*, who alone can be the *Host* of *Christian* Religion.

First, It must be *Innocent*, and no way guilty of sin, of which it is the remedy. Next it must be *Rational*, to treat with *God*, and to speak in the behalf of Man, whose cause it appears in. Thirdly, it must be *Mortal*, that it may undergo the punishment that sin hath deserved, and thereby satisfy the Divine Justice. Lastly, and above all, it



*Of the Host or Victim.* 15

it must of necessity be *Infinite*, as is the malice of sin; that so God's honour may have a full reparation, and Man's debt be compleatly satisfy'd.

But forasmuch as *Christians* are the Images of *Christ*, which glorious title obliges them to imitate their Original, we must sacrifice our selves as he did, and become *Victims* with him, as we are Priests with him. For *Christ* does not only offer himself here, as a *Host* for us; but offers us at the same time with himself. As a Priest he offers for the whole Church, so he likewise offers the whole Church together with himself. This important truth is clearly taught by the Great Saint *Austin*, in these words; *In hoc Sacramento Fidelibus noto quod frequentat Ecclesia, hoc idem demonstratur, quod in ea Oblatione quam offert, ipsa offeratur*, Aug. Lib. 10. de civit. Dei, cap. 6.

Hence it follows, That when we are present at this Sacrifice of the  
*Mass,*

*Maß*, we ought to offer up our selves, as living *Hosts*, in imitation of young *Isaac*, when his hands were bound upon the Altar, *Gen.* 22. 2. to the end we may go out more mortified, than we came in. For in all Sacrifices the *Victim* being designed to be mortified, and *Christ* not being in a condition to suffer any more; we are properly the *Victims*, in which the effect of mortification is to be found, that it may be said of every one; *Mortified certes in the Flesh, but quickened in the Spirit*, 1 Pet. 1. 18.

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## CHAP. V.

### *Of the Altar.*

**N**O E, as we find recorded in Holy Scripture, was the first that built and made use of Altars in the Law of Nature, *Gen.* 8. 20. But in the Law of *Moses*, they had two distinct

distinct Altars within the Temple; viz. that of *Thymiama*, or Incense, on which they burnt most adoriferous Perfumes and Incense, both Morning, and Evening, in the sight of God, *Exod.* 33. The other was the *Altar of Holocausts*, whereon they burnt the *Victims* in Sacrifice to God, *Exod.* 27, & 28. And upon which, besides other votive Offerings, they daily sacrificed a Lamb.

To these Altars of the Law of Nature and of *Moses*, hath succeeded that of the *Christians*, approved by St. *Paul*, 1 *Cor.* 9. 13. *Heb.* 9. 13. And which represents to us *Christ*; and therefore is of Stone, because *Christ* is stiled by St. *Paul*, *The corner stone*, 1 *Cor.* 20. This Altar is anointed, to signify the Unction of Divine Grace; after the example of *Jacob*, who poured Oyl on the Stone he had slept upon, *Gen.* 28. 18. and did thereby consecrate it an Altar.

In like manner, this our Altar is consecrated with many significant Ceremonies. And by that Consecration, the presence of the Holy Ghost being invoked upon the Altar, does by a secret and invisible kind of incubation, discharge it of all corruption it may have received from the Prince of the Air, and bringing it under the shadow of the *Almighty*, exalts it to a reverential state of Holiness and Divinity, which intermixing with that place or stone, not by a gross adherence, but by energical communion, and induceth a nature and condition apt to quicken Devotion, and disposeth the acts there done, to more illustrious effects of blessings and success.

But the Altar is not only the figure of *Christ*, but is moreover the figure of every *Christian*; seeing *St. Paul* tells the *Corinthians*, That they are the *Temples of the Holy Ghost*, 1 Cor. 3. 16. and *St. Peter* calls all *Christians*, The living Stones of this Build-

*Building*, 1 Pet. 2. 5. St. *Austin* explaining further this truth, says, That our heart is the Altar of *Christ*: *Christi est altare cor nostrum*; De Civit. Dei, l. 20. And the Bishop in that excellent Preface he pronounces at the Consecration of Altars, bids us sacrifice our Pride and Wrath upon the Altar; *Sit ergo in hoc Altari innocentia cultus; imoletur superbia, iracundia juguletur*. But how? The humble *Christian* must sacrifice the proud Son of *Adam*. The mild Son of the second *Adam*, must kill the angry Son of the first *Adam*: For we have two Men in us; the Spiritual, and the Carnal, according to St. *Paul*.

Moreover, the Altar represents to us the Table of our Lord, *Mensa Domini*, Mal. 1. 7. And therefore is it spread over with a white linnen, as a Table-cloth laid, for the Faithful to feast on the precious Banquet of the Sacred Body and Blood of *Christ*. And indeed, the  
Sacri-

Sacrifices of the Old Law were like a Feast, where *God* did familiarly converse, and as it were eat with Man, which was signified by the fire coming down from Heaven and devouring the *Host*, *Levit.* 9. 24. Therefore did *God* command, That Bread, Meat, Wine, Oyl, and Salt should be offered to him, which are both the substance and life of a Feast.

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## C H A P. VI.

*Of Ceremonies used in Sacrifices.*

**N**EVER was there any Religion without Ceremonies. Which are Garments and Ornaments; whose colour, figure and fashion may be altered, without any prejudice to Religion. The *Heathens* had impious and superstitious ones. The *Jews* had carnal ones, and those both very difficult and in great number,

ber, witness the whole Book of *Leviticus*, &c. Their *Libations* were offered by an effusion of the Liquors. The *Immolations* of the fruits of the Earth suffered some violent alteration made in them : The Bread, for example, was cut in small morsels. The Cakes were fryed, or baked in an Oven, or on a Grid-Iron. The Salt was burnt. The Incense fumed away in smoak. A handful of Corn was burnt ; and Corn was pounded. The *Sacrifice of Beasts*, was performed by slaughtering, offering, and burning them.

But the *Host* of the Evangelical Law, is far from being any way bloody ; here the substance of Bread and Wine, are miraculously destroy'd, and the Body of *Christ* takes its place. But what is here to be admired, is, That the instrument of this voluntary, innocent, and mystical slaughter of *Christ*, are the words of *Consecration*, **This is my Body, &c. This is my Blood &c.** Behold the Sword that does  
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the work, and innocently slaughters this pure, and adorable *Victim*; mystically parting the Body from the Blood, by the word of the Priest, says St. *Greg. Nazian. Ep. 240. ad Amphil. Vocem adhibens pro gladio.*

Now, though this action is plain enough in it self, yet the *Ceremonies* that go before it, and which follow after it, are in great number, all tending to Piety, and to the raising up of our affections towards Heavenly things. The Church hath prescribed them at the Celebration of the Divine Office of the *Mass*; first, to serve as exterior marks of the Religion we profess. Next, to accomodate her self to Man's weakness, who can hardly be brought to the knowledge of internal and spiritual things, but by the help of external and sensible objects. Lastly, to stir up the Devotion of the people, who beholding in our Ceremonies, as in a picture, the greatest mysteries of our Religion represented



sented to them, take thence occasion to produce more perfect acts of Religion, as the Fathers of the Sacred Council of Trent affirm; *Ritibus ad rerum divinarum quæ in eo Sacrificio occulta sunt, contemplationem, Fideles excitantur.* Catech. part. 2. de Sacrific. num. 81.

Nothing can be more useful to us in our Heavenly course, than to explain the chief Ceremonies of the Church, proposed to us in the *Mass*. For as they that consider with attention the works of Nature, observe, That in the least Creatures are contained many secret wonders, able to raise up the mind to the consideration of God's power: So we may say with much more reason, That in the spiritual world, which is the Church, the least things are full of wonders, and deserve a Pious application of mind unto them. Thus did Saint Paulin, an illustrious Roman Senator, think himself happy in having the honour to be employ'd in decking and adorning

ning the Temples of *God*. How many have suffered Martyrdom, for asserting the lawfulness of *Pictures* in our Churches, which are in the last rank of holy things? If then such small things become great in the Church, what shall we say of the *Mass*, which is the most Sacred thing in the whole Church? This stupendious Mystery heightning the worth of all that belongs to it.

Now, the *Jewish* Ceremonies and ours, as St. *Austin* well observes, differ in this point, That *God* dealt with them like gross slaves. For as a Master makes his Servant do what he pleases, without giving him account wherefore he commands it; so likewise *God* made them observe these Ceremonies and Mysterious signs, without ever acquainting them with what they meant: Whereas *Christ* dealing with *Christians*, as a Father with his Children, or a Friend with a Friend, discloseth to them the secret of these Sacred signs, and lets them understand

derstanding what they do: *Now I call you not Servants: for the Servant knoweth not what his Lord doth: But you I have called Friends, Joh. 15. 15.*

So that if we compare the shadows of the truths, we may with *St. Denis* distinguish three different states. That of *Judaism*: That of the *Church*; and that of *Heaven*. The *Jews* had only Veils, Figures, and shadows of the Truth, which *Tertullian* calls, *Oblationum negotiosas scrupulositates*, *Lib. 2. contr. Mar. c. 8.* In the *Church* there are shadows, and Ceremonies still; but such are understood by us; which advantage they wanted. But in *Heaven* all Signs and Types will vanish, for we shall be fed with real Truths. We ought not therefore, like *Jews*, to consider our Ceremonies as meer Ornaments, but as objects which by their visible and dumb language, unveil many spiritual truths to the Faithful.

The appointment of Sacred Vestments of several colours for Priests to offer up Sacrifices therein, is according to God's own direction to Moses, saying; *Thou shalt make holy Rayments for Aaron and his Son, that are to Minister unto me; that they may be for glory and beauty*, *Exod.* 28. 2. And indeed, it is but just, saith St. Jerom, That Priests should wear other Garments at the Altar, than those they daily wear: *Religio divina alterum in Ministro altaris, alterum in usu vitæque communi*, Hier. in cap: 44. Ezechiel. Thus when the People of *Israel* were to eat the Paschal Lamb, they were to offer up that Sacrifice in Pilgrims habit and garb, *Exod.* 12. 11. Nay, in the Law of Nature, the Elder Brothers, who by their birth were Priests, had Vestures design'd for that Function; such probably was the Coat which *Rebecca* put upon *Jacob*, when he stole his Father's blessing, *Gen.* 27. 15.

## CH A P. VII.

*Necessity of a Sacrifice of Religion, besides that of Redemption.*

**S**aint *Austin* teaches excellently well, That there can be no true Religion without a Sacrifice ; because Religion is nothing but the worship of God, and the Sovereign worship due to him, consists chiefly in Sacrifice ; wherefore there must needs be a Sacrifice in the True Religion. This supposed as a clear and undoubted Truth, it will not be hard to make out, That this homage and Sacrifice, is that which is offer'd to him on the Altar ; especially when we have well considered, the conditions required for a Sacrifice in the *Old Law*.

We find then in the Holy Scripture six main, and as it were fundamental conditions, for all the ancient Sacrifices.

28      *A double Sacrifice.*

I. First, the Sanctification of the Offerers; that is, their preparation for so holy an Action, *Job* 1. 4. *1 Reg.* 16. 5. *Exod.* 29. 33.

II. The Sanctification of the *Host*; that is, the preparing and making it ready for the Sacrifice, *Levit.* 17. 5.

III. The Destruction, death or killing of the *Host*, *Levit.* 4. 25. & 33.

IV. The Oblation of the *Host*, where, according to the form prescribed in the Law or taught by Tradition, it was actually offered to *God's* Glory and Honour, *Exod.* 35. 21.

V. The Consummation of the *Host*, which was devoured and consumed to ashes by fire, *Levit.* 17. 13, 17. *Exod.* 32. 6.

VI. The Communion of the *Host*, which in the *Peace-Offering* was divided into three parts; viz. The Blood and the Fat for *God*. The Breast and the Shoulder for the Priest: And the rest for the People,

ple, *Levit.* 6. 16. *Deut.* 16. 11.

To these, Tradition adds a seventh Condition, which is a *Thanksgiving* the Jews made to God, after their having eaten the *Paschal Lamb*; says *Baronius*, *Paulus Burgensis*, *Cornelius à Lapide*, as we shall see. And five of these conditions we find in the celebration of the *Paschal Lamb*.

If then *Christ* be the Accomplishment of the Law, and that by acquitting us, he is obliged to fulfill all the Figures thereof; his Sacrifice must of necessity comprehend all these conditions, and we must find on the Altar, what we find not on the *Cross*. For though these two Sacrifices be one and the same thing in substance, yet they differ in their circumstances. Therefore hath *Christ* offered up himself in a double Sacrifice, and joyned the Sacrifice of the *Altar*, with that of the *Cross*: that the one seconding the other, they might fulfill all those of the *Law*.

For the Sacrifice of the *Cross* being wholly devoted to *God*, as an *Holocaust*, Men had not their portion of the flesh of the *Host*, as they had under the Law. Wherefore *Christ* was pleased to ordain another in the Church; where, by a wonderful contrivance of his love, giving up himself in the same Action wholly to his Father, and at one and the same time also to the Faithful; he has advantageously fulfilled for us all the Sacrifices of the Law.

To understand then how *Christians* stood in need that *Christ* should offer up for them a double Sacrifice, in that of the *Cross* and of the *Altar*; and to understand the difference between these two, we must know; That the Sacrifice of the *Cross* was, properly speaking, a Sacrifice of Redemption, and so consequently universal for all the World. But the Sacrifice of the *Altar* is particular, and for some only: That of the *Cross* was the general Ex-  
chequer



*chequer* of our Redemption; that of the *Altar* is the Key that opens that Treasury, and the Bucket to draw up Water from the Well. On the *Cross*, *Christ* offered up himself for all Men, his Love excluded no Nation, nor condition, and the most desperately wicked might pretend to it, since the first that received the benefit thereof, were Thieves and Murderers.

But the Sacrifice of the *Altar* is Particular, and a Sacrifice of Religion, relating only to the Faithful that are within the pale of the Church: Its merits, though infinite, extend not to Strangers; and Excommunicated persons are banished from it: The *Mass* then being a Sacrifice of Religion, it must of necessity be frequently offered; and for the continual honouring of *God* the Father, must continually be renewed in our Temples.

This is the Sacrifice of Love repeated every day; as it was figured in the Daily Sacrifice and continual

*Holocaust* of the Law of *Moses*, stiled, *Juge Sacrificium*. For the *Jews*, by *God's* special command, were daily to offer a *Lamb Morning and Evening*, with a *Cake, or Bread, and Wine*, *Exod.* 29. 38. *Numbers* 28.

3.

But is this a Figure, or the Thing it self? so clearly was it pointed out two thousand years before *Christ* ordained the *Maß*. For what else could that *Lamb*, offered with *Bread and Wine* signifie, but *Christ* himself, (stiled by *St. John*, 1. 29. *The Lamb of God*) offered under the species of *Bread and Wine*? The words *Morning and Evening* signifie, *Christ* offered from the beginning to end the of the World; *Agnus occisus ab origine mundi*, *Apoc.* 13. 8.

But now to come to the other main difference between the Sacrifice of the *Cross*, and that of the *Altar*: we must further know, That indeed the Sacrifice of the *Cross* merited all, but yet apply'd nothing: for

for general causes produce all, but apply nothing; and particular causes produce nothing, but apply all. An example of this we have in Nature. The *Sun*, which is a general cause, produces nothing by its self; but together with the Clouds, makes Hail and Snow; with the Dew, brings forth Herbs and Flowers; with the Earth, produceth Gold and Minerals. So that the fruitfulness of this general cause must needs be apply'd, for otherwise, it produceth nothing alone.

What we see in Nature, we believe in Grace. The Sacrifice of the *Cross*, is the General Cause and source of all Merit, Grace, and Vertue: And the Sacrifice of the *Altar* is a Particular Cause, applying to us all the Merits of the *Cross*, provided we prepare our selves to Receive worthily at the *Altar*, those benefits he purchased for us on the *Cross*. Hence we may infer, what mutual dependency these two Sacrifices have one of another; For the

34     *The Paschal Lamb,*  
true Church of God cannot be without a Sacrifice.

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## CH A P. VIII.

*The Paschal Lamb, and the Eucharist compared together; as being both Sacrifice and Sacrament.*

**T**Hough the Sacrifices of *Abel*, *Abraham*, and *Melchisedeck*, were so many Types and Figures of Christ in the Eucharist; yet neither of these is a Type of the Institution thereof: nor to be compared with the Ceremony of the *Paschal Lamb*; which though it was a figure of Christ's whole Passion, yet did it typifie, in a particular manner, Christ in the Eucharist, according to several of the Ancient Fathers, such as *Tertullian*, *S. Cyprian*, *S. Gregory Nazianzen*,  
*S. Chry-*

S. Chrysostom, S. Leo, S. Gregory the Great, the Learned *Rupertus*, and others; because *God* did not only enjoin the Offering of the Paschal Lamb, but it was the first Sacrifice which he ordained, as a standing Rite in the Jewish Church; before all the others prescribed in the Levitical Law.

First, that the *Paschal Lamb* was a Sacrifice, is most evident from several places in Scripture, as here in these words, *Exod. 12. 6. The whole multitude of the Children of Israel, shall sacrifice the Lamb, at the Evening.* And the Protestants have translated thus, the 47th verse of the same Chapter, *It is the Sacrifice of our Lord's Passage.*

Certain said to *Moses and Aaron*; We are unclean upon the Soul of *Man* (by touching the dead) whereby we are defrauded, that we cannot offer the Oblation to our Lord, in the due time, among the Children of *Israel*.  
13. If any *Man* both be clean, and was not on his journey, and yet did not  
make.

## 36      *The Paschal Lamb,*

*make the Pasch, that soul shall be destroy'd: because he offer'd not Sacrifice to the Lord, in due time: he shall bear his iniquity, Num. 9. 7, 13. Thus is the killing and offering of the Paschal Lamb, expressed by the words Sacrifice and Oblation.*

2. if we consider the *place* where this Sacrifice was offered: it was within dores. *The House in which they shall eat it, Exod. 12. 7.* whereas the Sacrifice of the Cross was in an open Field, because a Sacrifice of Redemption: But the Sacrifice of the Altar, being a Sacrifice of Religion, is celebrated with in *Christ's House and Family*, which is the Church. Thus the Disciples prepared, and Christ eat the Paschal Lamb with them, in *a Room well adorned, Luk. 22. 12.*

3. As for the circumstance of time. *God* who so fitly joyns time to time, and hour to hour, joyn'd immediately the Celebration of the Eucharist to the Rite of the Paschal Lamb: both the same day and the same

same hour, at Supper time, on *Thursday* in the Evening; whereas *Christ* was Crucified before Dinner-time, on *Friday*; to signifie, That the new Institution was but a fulfilling of the old, saith S. *Leo*, *Serm. 7. de Pass.*

4. But as concerning the *end* of the Institution of them both, that is the main thing to be considered; For as *God* ordain'd the Paschal Lamb, to be a Commemorative Sacrifice of, and Thanksgiving for, the Redemption and delivery of the People of *Israel*, from the bondage of *Egypt*, and slavery of *Pharaoh*: So *Christ*, designing to deliver mankind from the misery and slavery of sin, into which all were engaged by the fall of our first Parents, he ordained the Eucharistick Sacrifice, in Remembrance, and for an Everlasting Monument, of that Benefit in his Church; by saying to his Apostles; *Do this in remembrance of me*, Luk. 22. 19.

Now

## 38      *The Paschal Lamb,*

Now that the Paschal Lamb was such a Commemorative Sacrifice, is evident from these words: *You shall have this day for a Monument: and you shall celebrate it solemn to the Lord, in your Generations, with an everlasting observation, Exod. 12. 14. Keep this thing as a Law to thee, and thy Children for ever. And when your Children shall say to you, What is this Religion? You shall say to them; It is the Sacrifice of our Lord's Passage, when he passed over the Houses of the Children of Israel into Egypt, striking the Egyptians, and delivering our Houses, Exod. 12. 24.*

Neither was the Paschal Lamb, a Sacrifice only, as that of the Cross, but it was also a Sacrament as that of the Altar: Now the difference between a Sacrifice and a Sacrament is, That in a Sacrifice, Man gives to God; and in a Sacrament, God gives to Man. The Israelites therefore having offer'd up the Paschal Lamb in a Sacrifice to God: His goodness returns it them in a Sacrament,



crament, and bids them, as it were feast and rejoyce before him, upon this sacred Lamb.

II. In the Sacrament of the Paschal Lamb, Three things chiefly are to be considered: 1. The persons who were both to offer the Typical Lamb in Sacrifice, and to eat it in a Sacrament. First therefore, they were to be Circumcised: *If there be any Man uncircumcised, he shall not eat thereof*, Exod. 12. 48. So neither can any but baptized persons eat of the blessed Eucharist. Secondly, they must be clean and purify'd: *Behold certain unclean, upon the soul of a dead Man, could not eat of the Pasch*, Num. 9. 6. So likewise are all unclean, and notorious sinners, excluded from this Bread of Angels.

2. As to their manner of eating of the Lamb: it is said, *You shall girt your loyns, and you shall have shoes on your feet, holding staves in your hands: And you shall eat speedily, for it is the Pasch (that is the Passage) of the*

40      *The Paschal Lamb,*

*the Lord, Exod. 12. 11.* According to the Fathers, this dress is all mysterious, and applicable to the preparations to the Eucharist, to which we come with *girt loyns*, when we check the motions of the flesh. 2. The Eucharist is also an excellent *staff*, or *viaticum*, in our travel to Heaven. 3. And we eat it *speedily*, when we seek not so much our delight, as our spiritual food therein.

3. As concerning the Paschal Lamb it self, and the dressing thereof: 8. *They shall eat the flesh that night roasted at the fire, and unleavened Bread, with wild Lettice.* 9. *You shall not eat thereof any thing raw, nor boil'd in water; but only roasted at the fire: The head, with the feet and entrails thereof, you shall devour.* 10. *Neither shall there remain any thing of it, Exod. 12.*

We eat the Eucharist in the *night*, because we see not Christ therein, but believing we rest in the obscurity of Faith. 2. To eat Christ  
*raw,*

*and Eucharist compared.* 41

*raw*, or *boil'd*, is to examine the mystery of the Eucharist only with humane reason and wisdom.

3. We eat it with *wild Lettices*, when we receive it in a sorrowful compunction and remembrance of Christ's Passion. 4. We devour the *head* with the *feet* and *entrails*, when without hesitation we believe both his Divine and Humane Nature, and all the most secret mysteries hid in the union of them both. 5. We eat it *rosted*, when we come to it, with hearts enflamed with love. 6. Finally, nothing thereof *remains*, when we embrace whole Christ, and all what the Church teacheth of him, without rejecting any Article of Faith.

This is the Paschal Lamb, the plainest and noblest Type of the great mystery of the Eucharist, as it is both a Sacrifice of Religion to *God*, and a Sacrament of Spiritual Food to the Faithful.

## CHAP. IX.

*The Mass defined, and divided.*

FROM what hath been said, we may define the *Mass* to be, *The publick, great, and continual Sacrifice of the New Law; by which are applied to us the merits of the Sacrifice of the Cross, either in a Sacramental or in a Spiritual Communion.* The *Mass* thus defined, comprehends both a Sacrifice, and a Sacrament; and it is divided into Five parts.

The First, is from the *Introit*, to the Gospel ended: or till the Priest unveils the Chalice.

The II. is from the unveiling of the Chalice, to the *Canon*; or till the Clerk first rings the little Bell.

The III. part is from the beginning of the *Canon*, to the *Pater noster*, or our Lord's Prayer.

The IV. is from the *Pater noster*, till the *Communion* ended ; that is, till the Priest wipes, and veils the Chalice again.

The V, and last is from the *Communion* to the end of the last Gospel.

Now, the First is to prepare both the Priest and the People to the great Action of the Sacrifice, by reading the Divine Scriptures, by Prayers, and by praising of *God*.

The Second is to prepare the Bread and Wine for the Sacrifice.

The Third is the main Action of Offering the Sacrifice ; which Action is divided into Five Prayers : The first of which contains the general intention of the Church, in offering this Sacrifice. And this first part lasteth from the beginning of the *Canon*, until the Priest holds his hands over the Chalice and the *Host*. The four other parts answer to the four chief Sacrifices of the *Old Law* ; viz. That  
of

44      *The Mass defined,*

of Expiation, that of Thanksgiving, that of Impetration, and that of *Holocaust*: To which we add in the *New*, the Commemoration of the Cross. All which were likewise offered at once by the *Jews*, on their *Pentecost* Solemnity, with the Oblation of *the first fruits*, *Levit. 2. 39.*

The Fourth part contains the *Communion*, and the Preparations thereunto.

The Fifth part is but a Thanksgiving for the Blessings receive in the *Communion*.

Now, that we may not think this Division of the *Mass* to be a Chimerical invention of Man's phantasie; let us examine the first Institution of it by *Christ* himself, and we shall find in the Scripture,

First, the Preparation of the Offerers, in that Ceremony which *Christ* used, when he began to wash the feet of his Disciples, immediately before the Institution of the *Eucharist*, *John 13. 5.*

Secondly,

Secondly, the Preparation of the Bread and Wine in *Christ's Blessing and Breaking* them, before the Consecration, *Matth. 26. 26.*

Thirdly, the Action of the Sacrifice, in the Consecration and change of the Bread and Wine, when he said, *This is my Body*, *Matth. 26. 26.* Christus dicens: *Hoc est corpus meum: Hic est calix meus: Et tunc immolatus est in manibus suis: de qua immolatione subjunxit: Hoc facite in meam commemorationem.* Durand. Ration. lib. 6. cap. 77. n. 33.

Fourthly, the *Communion*, when *Christ* said to his Disciples, *Take, and eat*, *Matth. 26. 26.*

Lastly, the *Thanksgiving*, in these words, *And when they had sung an Hymn of Thanksgiving*, *Matth. 26. 30.*

## C H A P. X.

*General Dispositions, how to assist at Mass.*

**H**AVING already acquainted you with outward Ceremonies, used in offering this Sacrifice of the Law of Grace; it remains, to consider the inward dispositions, which are to accompany our outward behaviour. In one word then, the best way to hear *Mass*, is, To be attentive to the instructions given therein, and to joyn as much as we can, both with the Actions and Prayers of the Priest.

But to speak a little more at large: as there were three sorts of persons that assisted at the Sacrifice of the *Cross*; viz. the Just, the Penitent, and the wicked sinners. So likewise are there three sorts of *Christians*, that daily assist at the Sacrifice of the *Altar*. And as of those



those that were present at the Sacrifice of the *Cross*, two sorts only assisted with fruit and benefit; in like manner, two only sorts of *Christians* reap a benefit, in assisting at the most holy Sacrifice of the *Mass*.

1. Now, that the Just may worthily assist thereat, they ought to come with such dispositions of mind, as were those of our *Blessed Lady*, of *St. John the Evangelist*, of *St. Mary Magdalen*, and others, that assisted at the *Cross*, while our Saviour hung nailed, and died upon it. We must therefore imitate those holy persons that stood at the foot of the *Cross*; Those good Souls, and especially the *Blessed Virgin*, (being instructed in the Mystery of our Redemption) adored *God* in this his great design of giving up his Son to death. So that by a lively Faith joyning their intention with *Christ* himself, (yet compassionating his dreadful sufferings) they stood offering him up to  
God

## 48 *General Dispositions.*

*God* the Father, all the time that he was offering up himself in *Holocaust* to his Divine Majesty, for the expiation of the sins of Man.

2. And that not only the innocent and just Souls, but even sinners also; I mean such as have a true desire to reform their lives, and return to *God* (and not the obdurate and wicked sinners) may partake of the Holy Sacrifice, and assist worthily at the same; they must follow the example of the good Thief, who notwithstanding he had committed all sorts of crimes, did, by a sudden change from the hand of *God*, and by an extraordinary mercy, feel at his death the powerful effect of the Blood of *Christ* dying upon the *Cross*.

This sinner gave pregnant testimonies of the profound humility of his heart, and of the modesty of a true Penitent, when he turned to our Saviour and said; *Remember me, O Lord, when thou comest into thy Kingdom*, Luc. 23. 42. He did not say,

say, Lord, receive me into thy Kingdom; for being a sinner, he knew himself unworthy of so great a blessing; but only begs to be then remembred by him. As if he had said, Lord, the excess of my crimes, is the cause of my demeriting to be admitted into the number of thy Servants, much less of thy Children.

This great and exemplar humility of this sinner on the Cross, represents to us, the duty of all sinners when they assist at the Holy Sacrifice of the *Altar*. They should beg of *Christ* to be their Intercessor, and to obtain for them the spirit of true penance, and the gift of tears, to lament, and bitterly bewail the crimes and disorders of their life past.

And when they come into the *Chappel*, they ought to look upon the Altar as a Tribunal, whereon *Christ* sits in quality of a Judge; and from thence pronounces Sentences, of Mercy and Justice, as he did upon the

D

Cross,

*Cross*, when he absolved the Penitent Thief, and condemned the obdurate *Jews*.

3. The third sort of persons that assisted at the Sacrifice of the *Cross*, were very numerous, and stood scoffing at, and insulting over the Son of God, whilst the far smaller number was moved with compassion at his sufferings. The very same happens at the Sacrifice of the *Altar*; where this third sort I speak of, blaspheme him not with their tongues, saith St. *Austin*, but by the disorders of their evil lives.

Of this number are those that go to *Mass* chiefly to see and to be seen. Who go in pompous apparel, full of pride and vanity: *Going stately into the House of Israel*, Amos 6. 1. Who go purposely to late *Masses*, where instead of being attentive to the Divine Mysteries, they stand gazing about, and entertain themselves with vain discourses, smiling one upon another, and seeking to divert themselves; and that in the very

very place where they should rather beg for tears to wash away their sins. But *S. Gregory Nazianzen* commends his Mother, for, That *she was never known to turn her back upon the Altar*, *Greg. Orat. 28. in Funere Patris*. Nay, they are so far from reflecting upon the Mystical death of *Christ*, that is exhibited upon the *Altar* for their sins, that their irreligious behaviour, during the Sacrifice of Reconciliation and Peace, speaks them as it were resolved to provoke *God* to punish them. But *have mercy on them, O God, according to thy great mercy, Psal. 50. 1.*

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THE  
HOLY MASS.  
ENGLISHED,  
And Revised by several able  
DIVINES.

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II. PART.

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*Missam facere capi.* Ambr. Lib. 5.  
Epist. 38.



# MISSA

## De Sancta Trinitate.

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*Sacerdos paratus ad gradum Altaris,  
clara voce dicit :*

**I**N Nomine Patris, & Filii, &  
Spiritus Sancti. *Amen.*  
*Ant.* Introibo ad Altare Dei.

*Populus Respondet :*

Ad Deum qui lætificat juventu-  
tem meam.

*Psalms*





T H E  
H O L Y M A S S  
Of the B. Trinity.

---

I. P A R T.

*The Preparation of the Offerers.*

*By acts of Humillity, Praise, Faith, &c.*

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The Priest at the foot of the Altar, be-  
ginning saith :

**I**N the Name of the Father, and  
of the Son, and of the Holy Ghost.  
Amen.

Ant. *I will go unto the Altar of God.*

The People Answer :

R. *To God, who rejoyceth my youth.*

*Psalms* 42.

**S.** **J**udica me Deus & discerne causam meam de gente non sancta : ab homine iniquo & dolofo erue me.

*Resp.* Quia tu es Deus fortitudo mea, quare me repulisti? & quare tristis incedo dum affligit me inimicus?

**S.** Emitte lucem tuam & veritatem tuam : ipsa me deduxerunt & adduxerunt in Montem Sanctum Tuum & in Tabernacula Tua.

*Resp.* Et introibo ad Altare Dei : ad Deum qui lætificat juventutem meam.

**P.** Confitebor tibi in cythara , Deus, Deus meus : quare tristis es anima mea, & quare conturbas me?

*Resp.* Spera in Deo, quoniam adhuc Confitebor illi : Salutare vultus mei, & Deus meus.

**P.** Gloria Patri, & Filio, & Spiritu Sancto.

*Resp.* Sicut erat in principio, & nunc, & semper, & in sæcula sæculorum. *Amen.*

## Psalm 42.

P. Judge me, O God, and discern my cause from the Nation not Holy; from the unjust and deceitful Man, deliver me.

R. Because thou art God, my strength; why hast thou rejected me? and why do I go sorrowful, whiles the Enemy afflicteth me?

P. Send forth thy light and truth: they have conducted and brought me unto thy holy hill, and into thy Tabernacles.

R. And I will go unto the Altar of God: to God who rejoyceth my youth.

P. I will praise thee on the Harp; O God, my God: why art thou sorrowful, O my Soul? and why dost thou trouble me?

R. Hope in God; because yet will I praise him; the salvation of my countenance, and my God.

P. Glory be to the Father, and to the Son, and to the Holy Ghost.

R. As it was in the beginning, so be it now, and always, and in all ages, world without end. Amen.

*P.* Introibo ad Altare Dei.

*R.* Ad Deum qui lætificat juventutem meam.

*P.* Adjutorium nostrum in nomine Domine.

*R.* Qui fecit Cælum & Terram.

*Sacerdos dicit :*

*P.* Confiteor Deo omnipotenti, &c.

*Resp.* Misereatur tui omnipotens Deus, & dimissis peccatis tuis, perducatur te ad vitam æternam.

*P.* Amen.

*Resp.* Confiteor Deo omnipotenti, beatæ Mariæ semper Virgini, beato Michaeli Archangelo, beato Joanni Baptista, Sanctis Apostolis Petro & Paulo, omnibus Sanctis, & tibi Pater : quia peccavi nimis cogitatione, verbo & opere : Mea culpa, Mea culpa meam maxima culpa. Ideo precor beatum Mariam semper Virginem, beatum Michaellem Archangelum, beatum Joannem Baptistam, Sanctos Apostolos Petrum & Paulum, omnes Sanctos, & te Pater, orare pro me ad Dominum Deum nostrum.

*P.* Mi-

P. *I Will go unto the Altar of God.*

R. *To God who rejoyceth my youth.*

P. *May our help be in the Name of our Lord.*

R. *Who made Heaven and Earth.*

The Priest says :

P. *I confess to Almighty God, &c.*

R. *The Almighty God be merciful to thee, and forgiving thee thy sins, bring thee to everlasting life.*

P. Amen.

R. *I confess to Almighty God, to the blessed Virgin Mary, to the blessed Michael the Archangel, to the blessed John Baptist, the Holy Apostles Peter and Paul, to all the Saints, and to you Father, that I have sinned exceedingly, in thought, word, and deed: through my fault, through my fault, through my most grievous fault. Therefore I beseech the blessed Virgin Mary, blessed Michael the Archangel, the blessed John Baptist, the Holy Apostles Peter and Paul, and all the Saints, and you Father, to pray to our Lord God for me.*

P. Al-

*P.* Misereatur vestri omnipotens Deus, & dimissis peccatis vestris, perducatur vos ad vitam æternam.

*Resp. Amen.*

*P.* Indulgentiam, absolutionem, & remissionem peccatorum nostrorum, tribuat nobis omnipotens & misericors Dominus.

*Resp. Amen.*

*P.* Deus tu conversus vivificabis nos.

*Resp. Et Plebs tua lætabitur in te.*

*P.* Ostende nobis Domine, misericordiam tuam.

*Resp. Et salutare tuum da nobis.*

*P.* Domine exaudi orationem meam.

*Resp. Et clamor meus ad te veniat.*

*P.* Dominus vobiscum.

*Resp. Et cum Spiritu tuo.*

*Sacerdos ascendens ad Altare, dicit :*

Aufer a nobis quæsumus, Domine, iniquitates nostras: ut ad Sancta Sanctorum, puris mereamur mentibus introire, per Christum Dominum nostrum. *Amen.*

*Quam*

The Holy Mass. . 61

P. *The Almighty God be merciful to you, and forgiving you your Sins, bring you to life everlasting.*

R. Amen.

P. *The Almighty and most merciful Lord, grant us Pardon, Absolution, and Remission of our Sins.*

R. Amen.

R. *Lord, if thou vouchsafe to turn towards us, thou wilt revive us.*

R. *And thy People will rejoyce in thee.*

P. *Shew unto us, O Lord, thy mercy.*

R. *And give unto us thy Salvation.*

P. *O Lord, hear my Prayer.*

R. *And let my cry come unto thee.*

P. *Our Lord be with you.*

R. *And wit' thy Spirit.*

The Priest going up to the Altar, says:

*Take away from us our iniquities, we beseech thee, O Lord; that we may be worthy to enter with pure minds into the Holy of Holies: Through Christ our Lord. Amen.*

. When

*Quam Sacerdos ad Altare ascenderit,  
inclinatus dicit :*

Oramus te Domine, per mirita  
Sanctorum tuorum quorum Reliquiæ  
hic sunt, & omnium Sanctorum, ut  
indulgere digneris omnia peccata  
mea. *Amen.*

*In Missa solemni Celebrans incensat Altare.*

### INTROITUS.

**B**enedicta sit Sancta Trini-  
tas, atque indivisa unitas :  
confitebimur ei, quia fecit no-  
biscum misericordiam suam,  
Psal. 8. 1. Domine Dominus  
noster, quam admirabile est no-  
men tuum in universa Terra.  
V. Gloria Patri, & Filio, &  
Spiritus Sancto. Sicut erat  
in principio, & nunc, & semper,  
& in sæcula sæculorum. *Amen.*

*P. Kyrie eleyson.*

*R. Kyrie eleyson.*

*P. Kyrie eleyson.*

*R. Christe*



When the Priest is come up to the Altar,  
bowing down, he says:

*We beseech thee, O Lord, by the  
merits of thy Saints, whose Relicks are  
here, and of all the Saints, vouch-  
safe to forgive me all my Sins. Amen.*

Here at solemn Masses, the Priest incenseth  
the Altar.

The INTROIT.

**B**Lessed be the Holy Trinity,  
and the undivided Unity:  
We will confess to him, because  
he hath dealt mercifully with  
us, Psal. 8.1. O Lord, our Lord,  
how wonderful is thy Name o-  
ver the whole Earth: Vers. Glo-  
ry be to the Father, and to the  
Son, and to the Holy Ghost;  
As it was in the beginning, be  
both now and for ever, World  
without end. Amen.

P. Lord have mercy upon us.

R. Lord have mercy upon us.

P. Lord have mercy upon us.

R. Christ

R. Christe eleyson.

P. Christe eleyson.

R. Christe eleyson.

P. Kyrie eleyson.

R. Kyrie eleyson.

P. Kyrie eleyson.

*Sequitur Gloria in Excelsis.*

**G**Loria in Excelsis Deo, & in Terra pax hominibus bonæ voluntatis, laudamus te, benedicimus te, adoramus te, glorificamus, te gratias agimus tibi propter magnum Gloriam tuam; Domine Deus Rex Cœlestis. Deus Pater omnipotens. Domine Fili Unigente *Jesu Christe*. Domine Deus Agnus Dei, Filius Patris, qui tollis peccata Mundi, miserere nobis: qui tollis peccata Mundi, suscipe deprecationem nostram: qui sedes ad Dextram Patris miserere nobis, quoniam tu solus Sanctus, tu solus Dominus, tu solus Altissimus *Jesu Christe*, cum Sancto Spiritu, In Gloria Dei Patris. *Amen.*

*Sacerdos.*

R. *Christ have mercy upon us.*

P. *Christ have mercy upon us.*

R. *Christ have mercy upon us.*

P. *Lord have mercy upon us.*

R. *Lord have mercy upon us.*

P. *Lord have mercy upon us.*

Next follows the *Gloria in Excelsis.*

**G**Lory be to God on high, and Peace  
on Earth to Men of good will.  
We praise thee; we bless thee; we adore  
thee; we glorifie thee; we give thanks  
to thee for thy great glory. O Lord  
God, heavenly King, God the Father  
Almighty. O Lord Jesu Christ, the  
only begotten Son. O Lord God, Lamb  
of God, Son of the Father, who takest  
away the Sins of the World, have mercy  
on us. Thou who takest away the Sins  
of the World, receive our Prayer. Thou  
who sittest at the right hand of the Fa-  
ther, have mercy on us. For thou only  
art Holy; thou only art the Lord, thou  
only, O Jesu Christ, together with the  
Holy Ghost, art most high, in the Glory  
of God the Father. Amen.

The

*Sacerdos vertens se ad Populum, dicit :*

*P. Dominus vobiscum.*

*R. Et cum Spiritu tuo.*

*Oratio seu Collecta.*

**O**mnipotens sempiterne Deus, qui dedisti famulis tuis in confessione veræ fidei, æternæ Trinitatis gloriam agnoscere, & in potentia Majestatis adorare unitatem : quæsumus ut ejusdem fidei firmitate, ab omnibus semper muniamur adversis. Per Dominum nostrum Jesum Christum, &c.

*R. Amen.*

*Lectio Epistolæ beati Pauli Apostoli, ad Corinthios, Cap. 13. 11.*

**F**ratres, Gaudete, perfecti estote, exhortamini, idem sapite, pacem habete : & Deus pacis & dilectionis erit vobiscum. Gratia Domini nostri  
Jesu

The Priest turning towards the People, says :

P. *Our Lord be with you.*

R. *And with thy Spirit.*

The Prayer, or Collect.

**O** Almighty everlasting God, who hast given unto us thy servants Grace, in the confession of the true Faith, to acknowledge the glory of the eternal Trinity : and in the power of Majesty, to adore the Unity : we beseech thee, that by the steadfastness of the same Faith, we may ever be defended from all adversities. Through our Lord Jesus Christ.

R. *Amen.*

The Lesson out of the Epistle of Paul the blessed Apostle, to the Corinthians, 13. 11,

**B**rethren, rejoyce, be perfect, be comforted, be of one mind, have peace ; and the God of peace and of love shall be with you. The grace of our Lord  
Jesus

Jesu Christi, & charitas Dei, & communicatio Sancti Spiritus sit cum omnibus vobis. Amen.

R. Deo Gratias.

Graduale. Benedictus es Domine, qui intueris abyssos, & sedes super Cherubim.

V. Benedictus es Domine in Firmamento Cæli, & laudabilis in sæcula. Alleluja, Alleluja.

V. Benedictus es Domine Deus Patrum nostrorum, & laudabilis in sæcula. Alleluja.

*Oratio ante Evangelium.*

**M**unda cor meum & labia mea, omnipotens Deus, qui labia *Isaia* Prophetæ calculo mundasti ignito: Ita me tua grata miseratione dignare mundare, ut Sanctum Evangelium tuum digne valeam nuntiare, per Christum Dominum nostrum. Amen.

Jube Domine benedicere.

Dominus sit in Corde meo & in labiis meis, ut digne & competenter

Jésus Christ, and the charity of God, and the communication of the Holy Ghost be with you all. Amen.

R. Thanks be to God.

The Gradual. Blessed art thou, O Lord, who beholdest the bottomless depths, and sittest above the Cherubims.

V. Blessed art thou in the Firmament of Heaven, and praise worthy for ever. Alleluja, Alleluja.

V. Blessed art thou, Lord God of our Father, and praise worthy for ever. Alleluja.

The Prayer before the Gospel.

**C**leanse my heart and my lips, O Almighty God, who didst cleanse the lips of the Prophet Isaiah with a burning coal: vouchsafe through thy gracious mercy, so to purifie me, that I may worthily deliver thy holy Gospel. Through Christ our Lord. Amen.

Bless me, O Lord.

Our Lord be in my heart, and in my lips, that I may worthily and meetly de-

ter annuntiem Evangelium suum.  
*Amen.*

*P. Dominus vobiscum.*

*R. Et cum Spiritu tuo.*

*Sequentia Sancti Evangelii, secundum Joannem, Cap. 15. 26.*

**I**n illo tempore, dixit Jesus Discipulis suis, Cum venerit Paracletus quem ego mit-  
tam vobis a Patre Spiritum  
veritatis, qui a Patre proce-  
dit: ille testimonium perhibe-  
bit de me. Et vos testimoni-  
um perhibebitis; quia ab ini-  
tio mecum estis. Hæc locu-  
tus sum vobis, ut non scan-  
dalizemini. Absque Synago-  
gis facient vos: Sed venit  
hora, ut omnis qui interficit  
vos, arbitretur obsequium se  
præstare Deo. Et hæc facient  
vobis, quia non noverunt Pa-  
trem, neque me. Sed hæc lo-  
cutus sum vobis: ut cum ve-  
nerit hora, eorum reminisca-  
mini, quia ego dixi vobis.

*R. Laus*



*declare his Gospel. Amen.*

*P. Our Lord be with you.*

*R. And with thy Spirit.*

The following part of the Holy Gospel,  
according to S. *John*, Chap. 15. 26.

**A**T that time, Jesus said to his Disciples; When the Comforter cometh, whom I will send to you from the Father, the Spirit of Truth, who proceedeth from the Father, he shall give testimony of me; and you shall give testimony, because you are with me from the beginning. These things I have spoken to you, that you be not scandalized. Out of the Synagogues they will cast you: But the hour cometh, that every one who killeth you, shall think that he doeth service to God. And these things they will do to you, because they have not known the Father nor me. But these things I have spoken to you, that when the hour shall come, you may remember them, that I told you.

*R. Praise*

R. Laus tibi *Christe*.

*Tunc Sacerdos submissa voce, dicit :*

Per Evangelica dicta deleantur  
nostra delicta. *Amen.*

*Tunc dicitur Credo, quando dicendum est :*

**C**redo in unum Deum Patrem  
omnipotentem, Factorem Cœli  
& Terræ, visibilium omnium & in-  
visibilium. Et in unum Dominum  
*Jesum Christum* Filium Dei unigen-  
itum. Et ex Patre natum ante  
omnia sæcula. Deum de Deo, Lu-  
men de Lumine, Deum verum de  
Deo vero, Genitum non factum :  
consubstantialem Patri, per quem  
omnia facta sunt. Qui propter nos  
homines, & propter nostram sa-  
lutem descendit de Cœlis. Et in-  
carnatus est de Spiritu Sancto, ex  
*Maria* Virgine. **ET HOMO FA-  
CTUS EST :** Crucifixus etiam pro  
nobis, sub *Pontio Pilato* passus &  
sepultus est, & resurrexit tertia die  
secundum Scripturas. Et ascendit in  
Cœlum, sedet ad dexteram Patris.  
Et

R. *Praise be to thee, O Christ.*

Then the Priest says in a low voice :

*May our Sins be blotted out by the words of the Gospel.*

Next follows the *Nycen Creed*, when it ought to be said.

**I** Believe in one God, the Father Almighty, Maker of Heaven and Earth, and of all Things visible and invisible.

And in One Lord Jesus Christ, the only begotten Son of God; and born of the Father before all ages. God of God, Light of Light, true God of true God: begotten not made: who consubstantiate to the Father, by whom all things were made. Who for us Men, and for our Salvation, came down from Heaven: and was incarnate by the Holy Ghost, of the Virgin Mary, **AND WAS MADE MAN.** Was crucified also for us, suffered under Pontius Pilate, and was buried, and the third day rose again, according to the Scriptures. And ascended into Heaven, sitteth at the right hand of the Father: **And shall**  
E come

Et iterum Venturus est cum gloria  
 Judicare vivos & mortuos: cujus  
 Regni non erit finis. Et in Spiritum  
 Sanctum, Dominum & vivifi-  
 cantem, qui ex Patre Filioque pro-  
 cedit. Qui cum Patre & Filio si-  
 mul adoratur, & conglorificatur,  
 qui loquutus est per Prophetas;  
 Et unam Sanctam Catholicam &  
 Apostolicam Ecclesiam: Confiteor  
 unum Baptisma in remissionem pec-  
 catorum. Et expecto resurrecti-  
 onem mortuorum, & vitam venturi  
 sæculi. *Amen.*

*P.* Dominus vobiscum.

*R.* Et cum Spiritu tuo.

*Oremus.*

*Offertorium.* Benedictus sit  
 Deus Pater, unigenitusque  
 Dei Filius, Sanctus quoque  
 Spiritus: quia fecit nobiscum  
 misericordiam suam.

*Hostiam*

## The Holy Mass. 75

*come again with glory, to judge both the living and the dead, of whose Kingdom there shall be no end.*

*And in the Holy Ghost, the Lord and giver of Life, who proceedeth from the Father and the Son: Who together with the Father and the Son, is adored and glorified, who spake by the Prophets. And one Holy, Catholick, and Apostolick Church. I confess one Baptism for the Remission of Sins. And I expect the Resurrection of the Dead, and the Life of the World to come. Amen.*

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### II. P A R T.

The Preparation and Sanctification  
of the Bread and Wine, for the use of the  
Sacrifice.

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P. **O**UR Lord be with you.

R. And with thy Spirit.

Let us Pray.

The Offertory. Blessed be God  
the Father, and the only begot-  
ten Son of God; as also the  
Holy Ghost; because he hath  
dealt mercifully with us. The

*Hostiam offerens, dicit:*

**S**UScipe Sancte Pater, omnipotens æterne Deus, hanc immaculatam Hostiam, quam ego indignus famulus tuus offero tibi Deo meo vivo & vero, pro innumerabilibus peccatis, & offensionibus & negligentis meis, & pro omnibus circumstantibus, sed & pro omnibus fidelibus Christianis vivis atque defunctis: ut mihi & illis proficiat ad Salutem in vitam æternam.  
*Amen.*

*Aquam miscendam in Calice benedicit, dicens:*

**D**EUS qui Humanæ substantiæ dignitatem mirabiliter condidisti, & mirabilius reformasti: Da nobis per hujus Aquæ, & Vini Mysterium, ejus Divinitatis nostræ fieri dignus est particeps, *Iesus Christus* Filius tuus Dominus noster: qui tecum vivit & regnat in unitate Spiritus Sancti Deus, per omnia sæcula sæculorum. *Amen.*

*Calicem*

The Priest offering up the Host, says :

**A** Ccept, O holy Father, Almighty and Eternal God, this unspotted Host, which I thy unworthy Servant offer unto thee, my living and true God, for my innumerable sins, offences, and negligences : and for all here present, as also, for all faithful Christians both living and dead, that it may avail both me and them, unto Everlasting Life. Amen.

The Priest puts the Wine and the Water into the Chalice, saying :

**O** God, who creating Humane Nature hast wonderfully dignified it, and more wonderfully reform'd it : Grant that by the mystery of this Water and Wine, we may be made partakers of his divinity, who vouchsafed to become partaker of our humanity ; Jesus Christ our Lord thy Son, who with thee, in the unity of the Holy Ghost, liveth and reigneth God for ever and ever. Amen.

*Calicem offert, dicens :*

**O**fferimus tibi Domine Calicem salutaris, tuam deprecantes clementiam : ut in conspectu Divinæ Majestatis tuæ, pro nostra & totius Mundi salute cum odore suavitatis ascendat. *Amen.*

*Inclinatus, dicit :*

**I**n spiritu humilitatis, & in animo contrito suscipiamur a te Domine, & sic fiat Sacrificium nostrum in conspectu tuo hodie, ut placeat tibi Domine Deus.

*Benedicens Panem & Vinum, dicit :*

**V**eni Sanctificator, omnipotens æterne Deus, & ✠ benedic hoc Sacrificium tuo sancto nomini præparatum.

*Lavat manus, dicens :*

*Psalmus xxv. 6.*

**L**avabo inter innocentes manus meas, & circumdabo Altare tuum Domine.

Ut



He offers the Chalice, saying :

**W**E offer unto thee, O Lord, the Chalice of Salvation, beseeching thy Clemency, that it may ascend before thy Divine Majesty, as a most sweet odour, for our Salvation, and for that of the whole World. Amen.

The Priest bowing, says :

**A**cept us, O Lord, in the spirit of humility and contrition of heart : and grant that the Sacrifice we offer this day in thy sight may be pleasing to thee, O Lord God.

Blessing the Bread and Wine, he says :

**C**ome, O Almighty and Eternal God, the Sanctifier, and ✠ bless this Sacrifice, prepared for the glory of thy holy Name.

He washeth his Hands, saying :

*Psal. xxv. 6.*

**I** Will wash my hands among innocents : and will compass thy Altar, O Lord.

E 4

That

Ut audiam vocem Laudis ; & en-  
arrem universa mirabilia tua.

Domine dilexi decorem domus  
tuæ, & Locum habitationis Gloriæ  
tuæ.

Ne perdas cum impiis, Deus, a-  
nimam meam, & cum viris Sangui-  
num vitam meam.

In quorum manibus iniquitates  
sunt, dextera eorum repleta est mu-  
neribus.

Ego autem in innocentia mea in-  
gressus sum : redime me & miserere  
mei.

Pes meus stetit in directo, in Ec-  
clesiis benedicam te Domine.

Gloria Patri, & Filio, &c.

*Inclinatus in medio Altaris, dicit :*

**S**UScipe Sancta Trinitas, hanc ob-  
lationem, quam tibi offerimus  
ob memoriam Passionis, Resurrecti-  
onis, & Ascensionis *Jesu Christi* Do-  
mini nostri : & in honore beatæ  
*Mariæ* semper Virginis, & beati  
*Joannis Baptiste*, & Sanctorum A-  
postolorum *Petri & Pauli*, & isto-  
rum, & omnium Sanctorum ; ut il-  
lis

## The Holy Mass. 81

*That I may hear the voice of praise :  
and shew forth all thy marvelous works.*

*Lord, I have loved the beauty of thy  
House, and the place of the habitation  
of thy glory.*

*Destroy not, O God, my Soul with  
the impious, and my Life with bloody  
Men.*

*In whose hands are iniquities : their  
right hand is filled with gifts.*

*But I have walked in my innocence :  
redeem me, and have mercy on me.*

*My foot hath stood in the direct  
way : in the Churches I will bless thee,  
O Lord.*

*Glory be to the Father, &c.*

The Priest bowing in the midst of the Al-  
tar, says:

**R** *Eceive, O Holy Trinity, this Ob-  
lation, which we make unto thee,  
in the memory of the Passion, Resur-  
rection, and Ascension of our Lord Je-  
sus Christ. And in honor of the ever  
blessed Virgin Mary, and of the blessed  
S. John Baptist, and of the holy Apo-  
stles Peter and Paul, and of those, and  
of all the Saints; that it may be avail-*

lis proficiat ad honorem, nobis autem ad salutem : & illi pro nobis intercedere dignentur in Cœlis, quorum memoriam agimus in terris. Per Dominum nostrum. *Amen.*

*Versus ad Populum, dicit :*

**O**Rate, fratres, ut meum ac vestrum Sacrificium acceptabile fiat apud Deum Patrem omnipotentem.

*Populus respondet :*

**S**uscipiat Dominus hoc Sacrificium de manibus tuis, ad laudem & gloriam nominis sui, ad utilitatem quoque nostram. totiusque Ecclesiæ suæ sanctæ.

*Secreta.*

**S**anctifica, quæsumus Domine Deus noster, per tui sancti nominis invocationem; hujus oblationis Hostiam, & per eam nosmetipsos tibi perficemus munus æternam. Per Dominum nostrum Jesum Christum  
Filiū

able to their honor, and to our salvation. And let them vouchsafe to intercede for us in Heaven, whose memory we celebrate on Earth: Through the same Christ our Lord. Amen.

Turning himself towards the People, he says:

**B**rethren, pray that my Sacrifice and yours, may be acceptable in the sight of God the Father Almighty.

The People Answer:

**O**UR Lord receive the Sacrifice from thy hands, to the praise and glory of his Name, and to the benefit both of us, and of all his Holy Church:

The secret Prayer.

**S**anctifie, we beseech thee, O Lord our God, by the invocation of thy holy Name, this Host we offer unto thee; and perfect us thereby an Eternal Oblation to thy self: Through our Lord Jesus Christ thy Son, who

Filium tuum, qui tecum vivit  
& regnat in unitate Spiritus  
sancti Deus.

*Prosequitur clara voce dicens.*

Per omnia sæcula sæculorum.

R. Amen.

## P R E F A T I O.

P. Dominus vobiscum.

R. Et cum Spiritu tuo.

P. Sursum corda.

R. Habemus ad Dominum.

P. Gratias agamus Domino Deo  
nostro.

R. Dignum & justum est.

Vere dignum & justum est,  
æquum, & salutare nos tibi  
semper & ubique gratias a-  
gere: Domine, sancte Pater  
Omnipotens æterne Deus.  
Qui cum unigenito Filio tuo,  
& Spiritu sancto, unus es De-  
us unus es Dominus: non in  
unius singularitate personæ,  
sed

who liveth and reigneth with thee, in the unity of the Holy Ghost, God.

And he goes on, saying with a loud voice :

*World without end.*

R. Amen.

## The PREFACE.

P. **O**UR Lord be with you.

R. And with thy Spirit.

P. Lift up your hearts.

R. We lift them up to our Lord.

P. Let us give thanks to our Lord God.

R. It is meet and just so to do.

It is verily meet, and just, right, and available to Salvation, that we always, and in all places, give thanks to thee, O Holy Lord, Father Almighty, Eternal God. Who together with thy only begotten Son, and the Holy Ghost, art one God, one Lord, not in the singularity of  
of

sed in unius Trinitate substantiæ. Quod enim de tua gloria, revelante te credimus, hoc de Filio tuo, hoc de Spiritu sancto, sine differentia discretionis sentimus. At in confessione veræ sempeternæque Deitatis, & in personis proprietas, & in essentia unitas, & in Majestate adorætur æqualitas. Quam laudant Angeli, atque Archangeli, Cherubim quoque ac Seraphim: qui non cessant clamare quotidie, una voce dicentes:

Sanctus, Sanctus, Sanctus,  
Dominus Deus Sabaoth.  
Pleni sunt Cœli & Terra gloria tua. Hosanna in excelsis.  
Benedictus qui venit in nomine Domini. Hosanna in excelsis.

CANON



of Persons, but in Trinity of one and the same substance. For what we believe of thy Glory, as thou hast revealed it to us; the same do we believe of thy Son, of the Holy Ghost, without difference or distinction. That in the Confession of the true and eternal Deity, together with propriety in Persons, Unity also in Essence, and Equality in Majesty be adored: Which the Angels and Archangels praise, as also the Cherubins and Seraphins; who cease not to cry out daily with one voice, saying:

Holy, Holy, Holy, Lord God of Sabaoth. The Heavens and Earth are full of thy Glory. Hosanna in the Highest. Blessed is he that cometh in the Name of our Lord. Hosanna in the Highest.



## CANON MISSÆ.

**T**E igitur, clementissime Pater, per Jesum Christum filium tuum Dominum nostrum supplices rogamus, ac petimus, uti accepta habeas, & benedicas, hæc ✝ dona, hæc ✝ munera, hæc ✝ sancta Sacrificia illibata, in primis, quæ tibi offerimus pro Ecclesia tua sancta Catholica, quam pacificare, custodire, adunare, & regere digneris toto orbe terrarum, una cum Famulo tuo Papa nostro N. & Antistite nostro N. & Rege nostro N. & omnibus orthodoxis atque Catholicæ & Apostolicæ fidei cultoribus.

Com-

III. PART.

*The Canon of the Mass :*

OR,

The main Action of the Sacrifice.

---

**T**Herefore most merciful Father,  
we humbly pray and beseech  
thee through thy Son Jesus  
Christ our Lord, that thou accept and  
bless these ✕ Gifts, these ✕ Presents,  
these holy ✕ unspotted Sacrifices, which  
in the first place we offer unto thee  
for thy Holy Catholick Church, to  
which vouchsafe, we beseech thee, to  
grant peace; as also to preserve, unite,  
and govern throughout the world, to-  
gether with thy Servant Pope N. and  
our Bishop N. and our King N. as al-  
so all Orthodox believers, and profes-  
sors of the Catholick and Apostolick  
Faith.

A Com-

*Commemoratio pro Vivis.*

Memento, Domine, famulorum  
famularumque tuarum *N. & N.*

*Orat aliquantulum pro quibus orare  
intendit.*

Et omnium circumstantium quo-  
rum tibi fides cognita est nota devo-  
tio, pro quibus tibi offerimus; vel  
qui tibi offerunt hoc Sacrificium lau-  
dis pro se, suisq; omnibus, pro re-  
demptione animarum suarum, pro  
spe salutis, & incolumitatis suæ, ti-  
bique reddunt vota sua æterno Deo,  
vivo & vero.

*Infra Actionem.*

Communicantes, & memoriam ve-  
nerantes, in primis Gloriosæ semper  
Virginis Mariæ Genitricis Dei, &  
Domini nostri Jesu Christi, sed & be-  
atorum Apostolorum & Martyrum  
tuorum, Petri & Pauli, Andreæ, Jaco-  
bi, Joannis, Thomæ, Jacobi, Philippi,  
Bartholomæi, Matthæi, Simonis &  
Thadæi, Lini, Cleti, Clementis, Xisti,  
Cornelii, Cypriani, Laurentii, Chry-  
sogoni, Joannis & Pauli, Cosmæ  
&

A Commemoration for the living.

*Be mindful, O Lord, of thy servants, Men and Women, N. and N.*

He prays a while, for those he intends to pray for.

*And of all here present, whose Faith and Devotion is known unto thee, for whom we offer, or who offer up to thee this Sacrifice of praise for themselves, and for all theirs; for the redemption of their souls, for the hope of their health and safety, and pay their vows to thee, the Eternal, Living and True God,*

*Communicating with, and honouring the memory, especially of the ever Virgin Mary Mother of our Lord God Jesus Christ; as also of the blessed Apostles and Martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Bartholmew, Matthew, Simon and Thadæus, Linus, Cletus, Clement, Xistus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian, and of all thy Saints; by whose Merits and Prayers,*

& Damiani, & omnium Sanctorum tuorum, quorum meritis precibusq; concedas, ut in omnibus protectionis tuæ muniamur auxilio. Per eundem Christum Dominum nostrum. *Amen.*

*Tenens manus expansas super Oblata,  
dicit :*

**H**Anc igitur Oblationem servitutis nostræ, sed & cunctæ familiæ tuæ, quæsumus Domine, ut placatus accipias: diesque nostros in tua pace disponas, at. que ab æterna damnatione nos eripi, & in Electorum tuorum jubeas grege numerari. Per Christum Dominum nostrum. *Amen.*

**Q**uam Oblationem tu Deus in omnibus quæsumus, ✠ benedictam, ✠ ad scriptam, ✠ ratam, rationabilem, ac ceptabilemque facere digneris, ut nobis ✠ Corpus, & ✠ Sanguis fiat dilectissimi Filii tui Domini nostri Jesu Christi.

Quī pridie, quam pateretur, accepit panem in sanctas ac venerabiles manus suas, & elevatis oculis in cœlum,

## The Canon of the Mass. 93

*Prayers, grant that we may in all things be defended by the help of thy protection. Through the same Christ our Lord. Amen.*

The Priest spreading his hands over the Oblations, says;

**W**E therefore beseech thee, O Lord, graciously to accept this Oblation of our servitude; as also of thy whole Family, and dispose our days in thy peace, and preserve us from Eternal Damnation, and rank us in the number of thy Elect. Through Christ our Lord. Amen.

**W**Hich Oblation do thou, O God, vouchsafe, we beseech thee, in all things to make ✠ blessed, ✠ approved, ✠ ratified, reasonable, and acceptable, that it may be made to us, the ✠ Body, and ✠ Blood of thy most beloved Son our Lord Jesus Christ.

*Who the day before he suffered, took Bread into his holy and venerable hands, and his eyes lifted up towards Heaven*

lum, ad te Deum Patrem suum Omnipotentem, tibi gratias agens, benedixit, fregit, deditq; Discipulis suis, dicens: Accipite & manducate ex hoc omnes, **HOC EST ENIM CORPUS MEUM.**

*Genuflexus adorat Hostiam, & ostendit Populo.*

Simili modo postquam cœnatum est, accipiens & hunc præclarum Calicem in sanctas ac venerabiles manus suas, item tibi gratias agens, benedixit, debique Discipulis suis, dicens: Accipite & bibite ex eo omnes, **HIC EST ENIM CALIX SANGUINIS MEI, NOVI ET ÆTERNI TESTAMENTI, MYSTERIUM FIDEI: QUI PRO VOBIS ET PRO MULTIS EFFUNDETUR IN REMISSIONEM PECCATORUM.**

Hæc quotiescumque feceritis, in mei memoriam facietis.

*Genu-*



## The Canon of the Mass. 95

to thee, God Omnipotent Father, giving thanks to thee, he blessed, brake, and gave to his Disciples, saying : Take and eat ye all of this, **FOR THIS IS MY BODY.**

Knelleing the Priest adores, and elevates the Sacred Host.

*In like manner after he had supp'd, taking also this excellent Chalice into his holy and venerable hands, giving thee also thanks, he blessed and gave to his Disciples, saying : Take and drink ye all of this, FOR THIS IS THE CHALICE OF MY BLOOD, OF THE NEW AND ETERNAL TESTAMENT : THE MYSTERY OF FAITH : WHICH SHALL BE SHED FOR TOU, AND FOR MANY, TO THE REMISSION OF SINS.*

*As often as ye do these things, ye shall do them in memory of me.*

Here

*Genuflexus adorât , & Calicem ostendit  
Populo.*

Unde & memores, Domine, nos servi tui, sed & plebs tua Sancta, ejusdem Christi Filii tui Domini nostri tam beatæ Passionis, necnon ab inferis Resurrectionis, sed & in Cœlos gloriosæ Ascensionis; offerimus præclaræ Majestati tuæ de tuis donis ac datis, Hostiam ✠ puram, Hostiam ✠ sanctam, Hostiam ✠ immaculatam, Panem ✠ sanctum vitæ æternæ, & Calicem ✠ salutis perpetuæ:

Supra quæ propitio ac sereno vultu respicere digneris, & accepta habere sicuti accepta habere dignatus es munera pueri tui justi Abel, & Sacrificium Patriarchæ nostri Abrahamæ; & quod tibi obtulit Summus Sacerdos tuus Melchisedec, Sanctum Sacrificium, Immaculatam Hostiam.

Supplices te rogamus, Omnipotens Deus; jube hæc præferri per manus sancti Angeli tui in sublime  
Altare

## The Canon of the Mass. 97

Here the Priest kneeling, adores, and elevates the Chalice.

Wherefore, O Lord, we thy Servants, as also thy holy people, being mindful both of the blessed Passion of the same Christ thy Son our Lord, and of his Resurrection; as also of his glorious Ascension into Heaven, offer unto thy most excellent Majesty, of thy gifts bestowed upon us, a pure ✠ Host, an holy ✠ Host, an immaculate ✠ Host; the holy ✠ Bread of eternal life, and Chalice ✠ of everlasting Salvation.

Upon which vouchsafe to look, with a propitious and serene countenance, and to accept them, as thou wert pleased graciously to accept the gifts of thy just Servant Abel, and the Sacrifice of our Patriarch Abraham, and that which thy High Priest Melchisedeck offered to thee, a holy Sacrifice and immaculate Host.

We most humbly beseech thee, Almighty God, command these things, to be carried by the hands of thy holy An-

Altare tuum, in conspectu divinæ  
Majestatis tuæ, ut quotquot ex hac  
Altaris participatione, Sacrosanctum  
Filii tui Corpus & Sanguinem sump-  
ferimus, omni benedictione cœlesti,  
& gratia repleamur. Per eundem  
Christum Dominum nostrum. *Amen.*

*Commemoratio pro Defunctis.*

**M**Emento, etiam, Domine, fa-  
mularum famularumque tua-  
rum *N. & N.* qui nos præcesserunt  
cum signo Fidei, & dormiunt in som-  
no pacis.

*Orat aliquantulum pro iis Defunctis, pro quibus  
orare intendit.*

Ipsis Domine, & omnibus in Chri-  
sto quiescentibus, locum refrigerii,  
Lucis & Pacis, ut indulgeas depre-  
camur. Per eundem Christum Do-  
minum nostrum. *Amen.*

*Manu percuti sibi pectus.*

**N**Obis quoque peccatoribus fa-  
mulis tuis, de multitudine mi-  
serationum tuarum sperantibus, par-  
tem aliquam & societatem donare  
digneris, cum tuis sanctis Apostolis  
&

## The Canon of the Mass. 99

gel unto thy high *Alter*, in the sight of thy *Divine Majesty*, that as many of us as by this participation of the *Altar*, shall take the most sacred *Body and Blood* of thy *Son* may be filled with all heavenly blessing and grace: Through the same *Christ our Lord*. Amen.

The Commemoration for the Dead.

**B**E mindful, O Lord, of thy Servants N. and N. who are gone before us. with the sign of Faith, and rest in the sleep of peace.

Here are mentioned such Dead, as are pray'd for in particular.

To whom, O Lord, and to all that rest in Christ, grant, we beseech thee, a place of refreshment, of light, and of peace: Through the same Christ our Lord. Amen.

The Priest, knocking his Breast, says:

**T**O us also sinners, thy servants, hoping in the multitude of thy mercies, vouchsafe to grant some part and society with thy holy Apostles and Martyrs, with John, Stephen, Mat-

& Martyribus, cum Joanne, Stephano, Matthia, Barnaba, Ignatio, Alexandro, Marcellino, Petro, Felicitate, Perpetua, Agatha, Lucia, Agnete, Cæcilia, Anastasia, & omnibus Sanctis tuis: intra quorum nos confortium non æstimator meriti, sed veniæ, quæsumus largitor admitte. Per Christum Dominum nostrum.

Per quem hæc omnia, Domine, semper bona creas, ✠ sanctificas, ✠ vivificas, ✠ benedicis, & præstas nobis. Per ✠ ipsum, & cum ✠ ipso, & in ✠ ipso, est tibi Deo Patri ✠ Omnipotenti in unitate Spiritus ✠ Sancti, omnis honor & gloria.

*P.* Per omnia sæcula sæculorum.

*Resp.* Amen.

*Oremus.*

**P**Ræceptis salutaribus moniti, & divina institutione formati, audemus dicere; Pa-

## The Canon of the Mass. 101

thias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicitas, Perpetua, Agatha, Lucy, Agnes, Cecilia, Anastasia, and all the Saints; into whose company admit us, we beseech thee, not weighing our merit, but granting us pardon. Through Christ our Lord.

By whom, O Lord, thou dost always create, ✠ sanctify, ✠ quicken, ✠ bless and give us all these good things. By ✠ Him, and with ✠ Him, and in ✠ Him, is to thee, God the Father ✠ Almighty, in the Unity of the Holy ✠ Ghost, all honor and glory.

P. For ever and ever. R. Amen.

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### IV. PART.

*The Communion: or Sacramental part of the Canon.*

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Let us Pray.

**B**Eing admonished by wholesome precepts, and taught by divine Institution, we presume to say: Our

Pater noster, qui es in cœlis, sanctificetur nomen tuum: Adveniat regnum tuum, fiat voluntas tua, sicut in cœlo, & in terra: Panem nostrum, quotidianum da nobis hodie; Et dimitte nobis debita nostra, sicut & nos dimittimus debitoribus nostris. Et ne nos inducas in tentationem: Sed libera nos a malo.

*P. Amen.*

Libera nos, quæsumus Domine, ab omnibus malis, præteritis, præsentibus & futuris: & intercedente beata & gloriosa semper Virgine Dei Genitrice Maria, cum beatis Apostolis tuis Petro & Paulo, atque Andræa, & omnibus Sanctis, da propitius pacem in diebus nostris: ut ope misericordiæ tuæ adjuti, & a peccato simus semper liberi, & ab omni perturbatione securi. Per eundem Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit & regnat in unitate Spiritus Sancti Deus: Per omnia sæcula sæculorum.

*R. Amen.*

*P. Pax.*



## The Canon of the Mass. 103

Our Father which art in Heaven;  
Hallowed be thy Name. Thy King-  
dom come. Thy will be done on Earth,  
as it is in Heaven. Give us this day  
our daily Bread: And forgive us our  
Trespases, as we forgive them that  
Trespas against us; And lead us not  
into temptation; But deliver us from  
evil.

P. Amen.

Deliver us, we beseech thee, O Lord,  
from all evils past, present, and to come.  
And by the intercession of the blessed  
and ever glorious Virgin, Mother of  
God: and of the holy Apostles, Peter  
and Paul, and Andrew, and all the  
Saints: grant propitiously to us peace in  
our days; that through the assistance of  
thy mercy, we may be always free from  
sin, and secured from all disturbance:  
Through the same Lord Jesus Christ  
thy Son, who with thee, liveth and  
reigneth God, in the unity of the Holy  
Ghost.

P. World without end.

R. Amen.

*P.* Pax Domini sit semper vobiscum.

*Resp.* Et cum Spiritu tuo.

*Frangit Hostiam, & particulam ejus immittit in Calicem, dicens :*

**H**ÆC commixtio & consecratio Corporis & Sanguinis Domini nostri Jesu Christi, fiat accipientibus nobis in vitam æternam. *Amen.*

*Inclinatus Sacramento, & ter pectus percutiens, dicit :*

**A**gnus Dei, qui tollis peccata mundi, miserere nobis.

Agnus Dei, qui tollis peccata mundi, miserere nobis

Agnus Dei, qui tollis peccata mundi, dona nobis pacem.

**D**omine Jesu Christe, qui dixisti Apostolis tuis, Pacem relinquo vobis, pacem meam do vobis; ne respicias peccata mea, sed fidem Ecclesiæ tuæ: eamq; secundum voluntatem tuam pacificare & coadunare digneris: Qui vivis & regnas Deus. Per omnia sæcula sæculorum. Amen.

Domine

# The Canon of the Mass. 105

P. *The peace of our Lord be always with you.*

R. *And with thy Spirit.*

Breaking the Host, he puts a particle thereof into the Chalice, saying :

**M**AY this Commixture, and Consecration of the Body and Blood of our Lord Jesus Christ, be to us that receive it, effectual to eternal life. Amen.

Then bowing, and knocking his Breast thrice, he says :

*Lamb of God, that takest away the sins of the World, have mercy on us.*

*Lamb of God, that takest away the sins of the world, have mercy on us.*

*Lamb of God, that takest away the sins of the world, grant us peace.*

**L**ord Jesus Christ, who saidst to thy Apostles, I leave peace unto you, I give you my peace, regard not my sins, but the Faith of thy Church, and vouchsafe according to thy will, to pacify and unite it ; who livest and reignest, for ever and ever. Amen.

**D**omine Jesu Christe, Fili Dei vivi, qui ex voluntate Patris, cooperante Spiritu Sancto, per mortem tuam Mundum vivificasti : libera me per hoc Sacro-sanctum Corpus & Sanguinem tuum, ab omnibus iniquitatibus meis, & universalis malis ; & fac me tuis semper inhærere mandatis, & a te nunquam separari permittas : qui cum eodem Deo Patre & Spiritu Sancto vivis & regnas Deus in sæcula sæculorum. *Amen.*

**P**erceptio Corporis tui, Domine Jesu Christe, quod ego indignus sumere præsumo, non mihi proveniat in iudicium & condemnationem ; sed pro tua pietate prosit mihi ad tutamentum mentis & corporis, & ad medelam percipiendam : qui vivis & regnas cum Deo Patre, in unitate Spiritus sancti Deus, per omnia sæcula sæculorum. *Amen.*

**L**ord Jesu Christ, Son of the living God, who according to the will of thy Father, hast by thy death (through the co-operation of the Holy Ghost) given Life to the World: deliver me by this thy most sacred Body and Blood, from all my iniquities, and from all evils: and make me always adhere to thy Commandments, and never suffer me to be separated from thee: who livest and reignest with God the Father, in the unity of the Holy Ghost, God, World without end. Amen.

**L**ET not the Participation of thy Body, O Lord Jesus Christ, which I unworthy presume to receive, turn to my Judgment and Condemnation: but let it through thy mercy, be available to the Safe-guard and Remedy, both of Soul and Body: Who with God the Father, in the Unity of the Holy Ghost livest and reignest God, for ever and ever. Amen.

Kneel-

*Genusflectit, surgit, & Hostiam accipiens;  
dicit :*

**P**Anem Cœlestem accipiam, &  
nomen Domini invocabo.

*Percutiens pectus, dicit ter devoto & hu-  
militer :*

**D**omine, non sum dignus; ut  
intres sub tectum meum, sed  
tantum dic verbo, & sanabitur ani-  
ma mea.

Domine, non sum dignus; ut in-  
tres sub tectum meum, sed tantum  
dic verbo, & sanabitur anima mea.

Domine, non sum dignus; ut in-  
tres sub tectum meum, sed tantum  
dic verbo, & sanabitur anima mea.

*Sumit reverenter ambas partes  
Hostiæ :*

**C**orpus Domini nostri Jesu Chri-  
sti custodiat animam meam in  
vitam æternam. Amen.

*Calicem*

## The Canon of the M<sup>is</sup>s. 109

Kneeling, rising, and taking the Host in his hands, he says:

**I** *Will take this Heavenly Bread, and will call upon the Name of our Lord.*

He knocks his Breast, saying thrice humbly and devoutly:

**L** *ord I am not worthy, that thou shouldst enter under my Roof: say but only the word, and my Soul shall be healed.*

*Lord I am not worthy that thou shouldst enter under my Roof: say but only the word, and my Soul shall be healed.*

*Lord I am not worthy that thou shouldst enter under my Roof: say but only the word, and my Soul shall be healed.*

Receiving reverently both parts of the Host, he says:

**T** *HE Body of our Lord Jesus Christ, preserve my Soul to everlasting Life. Amen.*

Taking

*Calicem accipiens, dicit :*

**Q**uid retribuam Domino pro omnibus quæ retribuit mihi ?

Calicem salutis accipiam , & nomen Domini invocabo.

Laudans invocabo Dominum , & ab inimicis meis salvus ero.

*Sumit totum Sanguinem cum particula,  
& dicit :*

**S**anguis Domini nostri Jesu Christi, custodiat animam meam in vitam æternam. Amen.

*Sumens primam Ablutionem, dicit :*

**Q**uod ore sumpsimus, Domine, pura mente capiamus, & de munere temporali fiat nobis remedium sempiternum.

*Sumens secundam Ablutionem, dicit :*

**C**orpus tuum, Domine, quod sumpsi, & sanguis quem potavi, adhæreat visceribus meis ; & præsta, ut in me non remaneat scelerum macula, quem pura & sancta refece-



## The Canon of the Mass. III

Taking the *Chalice*, he says:

**W**Hat shall I render to our Lord, for all things, that he hath gi-  
to me? I will take the *Chalice* of Sal-  
vation, and I will call upon the Name  
of our Lord. Praising I will call upon  
our Lord: and I shall be saved from  
my Enemies.

Receiving the Blood of our Saviour, he says:

**T**HE Blood of our Lord Jesus  
Christ, preserve my Soul to ever-  
lasting Life. Amen.

Taking the first Ablution, he says:

**G**Rant Lord, what we have recei-  
ved with our Mouth, we may re-  
ceive with a pure mind, that of a Tem-  
poral gift it may become to us an Eter-  
nal remedy.

Taking the second Ablution, he says:

**M**AY thy Body O Lord, which I  
have received, and thy Blood,  
which I have Drank, cleave to my  
Bowels: and grant, that no stain of  
Sin remain in me, whom this pure and  
Holy

fecerunt Sacramenta. Qui vivis & regnas in sæcula sæculorum. Amen.

*Digitos, Os, Calicem extergit; deinde prosequitur Missam.*

*Communio.*

**B**enedicimus Deum cœli, & coram omnibus viventibus confitebimur ei : quia fecit nobiscum misericordiam suam.

*P.* **D**ominus vobiscum.  
*R.* Et cum Spiritu tuo.

*Postcommunio.*

**P**roficiat nobis ad salutem corporis & animæ, Domine Deus noster, hujus Sacramenti susceptio : & sempiternæ Trini-

## The Canon of the Mass. 113

*Holy Sacraments have fed. Who Livest  
and Reignest for ever and ever. Amen.*

He wipes his Mouth, his Fingers, and the  
Chalice ; and then continues the Mass.

### The Communion.

**W**E Bless the God of Hea-  
ven, and will confess  
unto him before the whole  
World, because he hath done  
mercifully with us.

---

### V. P A R T.

*The Publick Thanksgiving after  
the Communion.*

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P. **O**UR Lord be with you.  
R. *And with thy Spirit.*

Let us pray.

**O** Lord our God, grant, that  
the receiving of this Holy  
Sacrament, and the confession  
of the Eternal Trinity, and in-  
divisible

Trinitatis, ejusdemque indivi-  
duæ Unitatis confessio. Per  
Dominum nostrum Jesum  
Christum.

R. Amen.

P. Dominus vobiscum.

R. Et cum Spiritu tuo.

P. Ite, Missa est.

R. Deo gratias.

**P**Laceat tibi, sancta Trinitas, ob-  
sequium servitutis meæ, & præ-  
sta, ut Sacrificium quod oculis tuæ  
Majestatis indignus obtuli, tibi sit  
acceptabile, mihiq̃ue, & omnibus  
pro quibus illud obtuli, sit, te mi-  
ferante, propitiabile. Per Chri-  
stum Dominum nostrum. Amen.

*Versus ad populum, dicit:*

**B**enedicat vos omnipotens Deus,  
Pater, & Filius, & Spiritus San-  
ctus.

R. Amen.

P. Dominus vobiscum:

R. Et cum Spiritu tuo.

Initium

The Canon of the Mass. 115

divisible unity of the same, may  
avail us to Salvation of Body  
and Soul. Through our Lord  
Jesus Christ.

R. Amen.

P. *Our Lord be with you.*

R. *And with thy Spirit.*

P. *Depart, Mass is finished.*

R. *Thanks be to God.*

**L**ET the performance of my Duty,  
**L**O Holy Trinity, be pleasing to  
thee; and grant, that the Sacrifice which  
I unworthy have Offered up in the sight  
of thy Majesty, may be acceptable to  
thee: And through thy mercy, be pro-  
pitiatory to me, and to all those for whom  
I have Offered it. Through Christ our  
Lord. Amen.

The Priest turning himself towards the  
People, says:

**A**lmighty God, Father, Son, and  
Holy Ghost, ✕ bless you.

R. Amen.

P. *Our Lord be with you.*

R. *And with thy Spirit.*

P. The

Initium sancti Evangelii, secundum  
Joannem.

R. Gloria tibi Domine.

**I**N principio erat Verbum, & Verbum erat apud Deum : & Deus erat verbum : hoc erat in principio apud Deum : Omnia per ipsum facta sunt, & sine ipso factum est nihil, quod factum est in ipso vita erat : & vita erat lux hominum : & lux in tenebris lucet, & tenebræ eam non comprehenderunt. Fuit homo missus a Deo, cui nomen erat Joannes. Hic venit in testimonium, ut testimonium perhiberet de lumine, ut omnes crederent per illum. Non erat ille lux ; sed ut testimonium perhiberet de lumine. Erat lux vera quæ illuminat omnem hominem venientem in hunc Mundum. In Mundo erat, & Mundus per ipsum factus est, & Mundus eum non cognovit. In propria venit, & sui eum non receperunt. Quot quot autem receperunt eum, dedit eis potestatem filios Dei fieri : his, qui credunt in nomine

## The Canon of the Mass. 117

*P. The beginning of the Gospel according to St. John.*

*R. Glory be to thee, O Lord.*

**I**N the Beginning was the Word, and the WORD was with God, and God was the WORD. This was in the beginning with God. All things were made by him : and without him was made nothing. That which was made, in him was Life, and the Life was the Light of Men : and the Light shined in Darkness, and the Darkness did not comprehend it.

There was a Man sent from God, whose name was John. This Man came for Testimony, to give Testimony of the Light, that all Men believe through him. He was not the Light, but to give Testimony of the Light. It was the true Light, which enlightneth every Man that cometh into the World.

He was in the World, and the World was made by him, and the World knew him not. He came to his own, and his own received him not. But as many as received him, he gave them power to be  
mad

mine ejus, qui non ex sanguinibus,  
neque ex voluntate carnis, neque ex  
voluntate viri ; sed ex Deo nati  
sunt. ET VERBUM CARO  
FACTUM EST ; & habitavit  
in nobis ; & vidimus gloriam ejus,  
gloriam quasi Unigeniti a Patre,  
plenum gratiæ & veritatis.

*R.* Deo gratias.

---



## The Canon of the Mass. 119

*made the Sons of God, to those that believe in his Name. Who, not of Blood, nor of the will of Flesh, nor of the will of Man, but of God are born: AND THE WORD WAS MADE FLESH, and dwelt in us. And we saw the Glory of him; Glory as it were of the only begotten of the Father, full of Grace and verity.*

*R. Thanks be to God.*

---

*Non*

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*Non licet sine Episcopo Sacrificium  
immolare, neque MISSAS celebrare.  
Ignat. Epist. ad Smyrn.*

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THE  
HOLY MASS  
EXPOUNDED  
*In Particulars.*

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III. PART.

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*Vetustatem novitas,  
Umbram fugat veritas,  
Noctem lux eliminat.*  
Prosa in Festo Corp. Christi,

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## FIRST PART.

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### *The PREPARATION of of the Offerers.*

Answering to the first condition required for a Sacrifice both in the Law of Nature and of *Moses* ; namely, *The Sanctification of the Persons.*

*From the beginning to the Offertory.*

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### *Of the Preparation of the Offerers in general.*

**P**Rayer is the most powerful means that is in *God's Church*, to force, as *Tertullian* speaks, the Divine Majesty not to deny us whatever we demand of him. And be-

because the *Mass* is the prime and most effectual of all prayers, it is therefore stiled by the Holy Fathers, *The Prayer of Oblation*, in which is contained the Principle, the Chief Instrument, and the Mediator of all Grace; who also grants it as a *Lord*, and Master like, sets it a work in the Body of his Church.

At *Mass*, *Christ* sacrificeth himself for each of us, as often as we will, and that is it, that makes the Prayers we offer to *God* at *Mass* so effectual, that by the Oblation thereof, it is almost impossible we should be deny'd whatever we demand either of him, or of his Father by him. Nay, one only of these Oblations would be sufficient, if we went prepared to it as we ought.

This makes me fear, both for my self, and for all those that assist at *Mass*; because methinks one should come with more reverence, and with greater devotion than usually we do: for extraordinary Mysteries require

require extraordinary Preparations. Nor must they otherwise be approached unto, than with that reverence which is due to sacred things. And we do but expose our selves to the indignation of Heaven, when we think to partake of them, without that preparation, which their stupendious holiness requires.

That we may therefore hear *Mass* with those dispositions which each quality it is attended with, exacts; we must know, That as there are three sorts of Sacrifices, *viz.* of *Nature*, of *Moses*, and of *Grace*, there are likewise three sorts of Preparations, formerly termed the *Sanctification of the Persons*, that were to offer and assist at the Sacrifice.

The Sanctification, in the Law of Nature, we find mentioned in *Job* 1. 4. where it is said, That *he sanctified his Children*, before he offered up Sacrifices for them. But what Ceremonies they made use of at this first sort of Sanctification, we find not recorded. Yet

we may well suppose it to have been some Religious act, which right reason suggested to them.

The second sort of Sanctification or Preparation of the Persons, before the Sacrifice, we find in the First Book of *Kings*; where the Prophet *Samuel* said to the Masters of Families; *I come to offer Sacrifices to the Lord; sanctifie your selves, and come with me, that I may offer*, *Isaiah* then sanctified his Children, and called them to the Sacrifice; Chap. 16. 5. And this was a Legal Sanctification, which consisted for the most part in outward Ceremonies, as washing their Cloaths and their Bodies *Levit.* 22. 6. *Exod.* 19. 10. In abstaining from Women, &c. *1 Kings* 21. 4. and from touching unclean things, as dead Bodies, Worms, or such insects, *Levit.* 22. 4, 5. In abstaining from Wine, *Levit.* 10. 8. And in the going bare-foot to the Altar, *Exod.* 30. 9.

The third sort of Sanctification, is that of the *Christian* Offerers in  
the



the Law of Grace, which for the most part is all interior; though some times accompanied with watching and fasting.

And this Interior Sanctification, consists, in sequestering our thoughts from worldly cares and businesses. In considering with an Humble and Penitent Heart, the Religious work we are about: *I have given you an example of humility, that you do even as I have done*, Joh. 13. 15. And in sanctifying our Souls, with the Word of God, and his divine Truths: *Sanctifie them in thy Truths: thy Word is Truth it self*, John 17. 17. For our Mysteries receive strength and vigour from the Sacred Writings.

And indeed the reading of Holy Scriptures, is an excellent Preparation to this great Action, and to the eating of the Heavenly Bread. This, *Christ* teaches in the Gospel, when intending to give, for the first time, his immortal and glorified Body to his Disciples, he prepared them thereto; kindling the  
G 4.
fire

fire of his Love in their hearts by his words: *Did not our hearts, said they, burn within us, while he talked with us by the way, Luke 23. 32.* And where it is said in the *Acts of the Apostles*, That the Primitive Christians continued *In the breaking of Bread*; that is to say, In the Communion of the Sacrifice: it is also said, That they continued in the *Doctrine of the Apostles*, Acts 2. 42.

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## The Publick Apology.

*I will enter, &c. pag. 55.*

THE Priest being vested, comes to the lower step of the Altar, where both he and the People, considering their own unworthiness to assist at such sacred Mysteries, as knowing themselves guilty of humane frailties, or hidden and secret sins, they begin to implore his mercy, in rehearsing together several Prayers,

Prayers. which were antiently stiled *Apologies*. They were so called, because the Priest and the People do thereby excuse themselves, and make their Apology, for presuming to offer up their Sacrifice.

Several kind of these Apologies are to be seen in the antient *Liturgies* collected by *Menardus*. They consisted chiefly in two things; in Psalms, and a publick Confession; and though these two parts varied in most Churches; yet all of them aimed at the same end: That is, to acknowledge their own unworthiness.

This first Ceremony of the Priest's standing off from the Altar, with the humble *Publican*; is to teach us, to make our approaches to God, and to his Holy Altar, in a way worthy of himself; and that we may understand the great danger we incur by displeasing so dreadful a Majesty, to whom, *Abraham*, looking upon himself as dust and ashes, durst hardly presume to speak, *Gen.* 18.27.

The Priest then reflecting within himself, that the Altar represents to us *Christ*, and *Christ* glorified; awakes as it were his Faith, and by an awful fear makes him look upon the Altar, as *Moses* and the Children of *Israel* did upon Mount *Sinai*, in thunder and lightning, of which the Scripture sayes; *The whole Mountain was terrible: Exod. 19. 18.*

Now, seeing the Altar represents to us *Christ* glorified, as after his Resurrection, we must look upon it as representing him such, and according to the draught he hath given us of himself in that condition, and as he appeared to his beloved *St. John the Evangelist*, in the Isle of *Patmos*: where, on a sudden, he heard a voice that bid him write what he saw. And at the same time he perceived seven golden Candlesticks, and in the midst of them a Man full of Majesty, and clad in a Priestly vestment, girt with a golden girdle. His hair was white as Snow,

Snow, his Eyes sparkling like fire, his Face shined like the *Sun* at noon: He had a Sword in his Mouth; he held in his right Hand seven Stars; and when he spake, his voice was like the noise of a great multitude of waters. And doubtless this Man was *Christ* risen and glorious, as all the circumstances evince it.

This certainly is a divine Figure, and worthy of God made Man, become immortal and glorious: None but God could have so depicted himself to us. We could, 'tis true, have represented to our selves *Christ* born in a Manger, his his leading a poor Life, and dying naked upon a Cross, because in these particulars, he acted as Man: But as he is now risen full of glory, even in his humanity, we could not frame in our minds any shape that could truly represent him. This Figure is truly admirable, in that it is the picture of *Christ* drawn by himself, which renders visible and sensible to us,  
his

his invisible and spiritual manner of residing on the *Altar*.

Let us therefore reflect on the wisdom of the *Church*, in ordering this Ceremony, of the Priest's beginning *Mass* at a distance from the *Altar*, thereby to strick us in an awful respect thereof. Here before any nearer approach, he repeats the Psalm *Judica me, Deus*, by which he begs to be deliver'd, by the assistance of God's comfortable light, from his fears of God's wrath, and that he may be admitted to the *Altar*.

### The Confession.

*I confess to, &c. p. 59.*

**H**AVING ended the Psalm, *Judica me Deus*, here the Priest begins to make the Publick Confession, saying the *Confiteor*. For the Priest reflecting, that St. *John* was commanded to bid the Angel, that

that is the *Bishop of Ephesus*, to do penance ; though but a moment before, *Christ* himself had commended his good life, his labours, and zeal against the wicked ; hath good reason to think that he hears a voice coming forth from the *Altar*, commanding him to purify his Conscience, and to have a care how he approach the *Sanctuary* of the *Lord* : *The Priests that come to the Lord let them be sanctif'd, lest the Lord strike them, Exod. 19. 22.*

The Priest and the People, having publicly confessed their sins, and their unworthiness, they are encouraged by comfortable passages of Scripture : whereupon the Priest, presuming on *God's* mercy and goodness, ventures with an humble confidence, to go to the *Altar*, which he kisseth in token of the Love and Union of the *Church*, to *Christ* our Saviour : *Come near and give me a kiss, my Son, Gen. 27. 26.*

## The INTROIT.

*Blessed be the Holy Trinity. p. 63.*

**N**OW, the Priest being up at the *Altar*, goes to the left side thereof, where blessing himself with the sign of the *Cross*, he sayes the *Anthem* called the *Introit*, which signifies *Entrance*; that is to say, That here properly begins the *Mass*. For this *Introit*, or *Ingressa*, as the *Ambrosians* call it, always contains in brief the subject of the *Mass*; that is, the peculiar solemnity of the Day, whether a *Sunday* or *Holy day*: only with this difference, that sometimes it contains it literally and clearly, and at other times myitically and obscurely.

This *Introit* is to the rest of the *Mass* for that day, as the Text is to the rest of the Sermon, containing it all in few words. It is in  
respect



respect of the Office of the *Mass*, as the *Invitatory* is to the Office of the *Breviary*. Let us take for instance the *Invitatory* of the blessed *Trinity*; Come, let us adore one true God in *Trinity*, and *Trinity* in unity. Now, be pleased but to consider this *Introit* of the *Mass* of the Blessed *Trinity*, and confer it with the Prayer, Epistle, Gospel, &c. and you will find they are but expositions and enlargements of the *Introit*; which therefore is always twice, and in some Churches thrice repeated, that it may enter deeper into our minds.

*The Kyrie eleison.*

*Lord have mercy on us, p. 63.*

**H**AVING heard and ponder'd the great Mysteries proposed to us in the *Introit*, and understanding at the same time what duties are required from us to enter into the spirit

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spirit of these Mysteries, or to follow the Examples and Virtues of *Christ*, or his Saints; and finding in our selves a great weakness in order to their performance, we here call upon the powerful assistance of *God's* grace, and implore his Divine mercy in these short and Greek-prayer expressions; *Kyrie eleison. Lord have mercy upon us. Christ have mercy upon us, &c.*

## *The Gloria in Excelsis.*

*Glory be to God on high, p 65.*

**H**ERE the Faithful praise *God*, for the Mystery or divine Truth revealed to us in the *Introit*. And this by the Canticle which the Angels were heard to sing at the Birth and first discovery of *Christ* made to the World. This Doxology contains an excellent *Sacrifice of Praise*, Tob. 8. 19.

*The*

*The Dominus vobiscum.*

*Our Lord be with you, p. 67.*

**A**fter the *Kyrie eleison*, or the Angelical Hymn, the Priest turns towards the People, and salutes them, saying, *Dominus vobiscum* That is, *Our Lord be with you.* By which words of the Priest, *Christ* is understood to salute us by him, as desiring to be with us till the end of the World, *Matth.* 28. 21. thereby to unite us to himself, and make us his living Temples, in receiving the Blessed *Eucharist*, as the Angel said to the ever Blessed *Virgin Mary*, *Our Lord is with thee*, before *Christ* took Flesh in her Womb, *Luke* 1. 28.

This *Dominus vobiscum*, is a token of Peace and Communion, and so therefore often repeated; and particularly after the *Kyrie eleison*, or *Gloria in excelsis*, to dispose the People to pray for a further enlightning

lightning of us in the Mystery,  
briefly touched in the *Introit*.

*The Prayer, or Collect, p. 67.*

NOW, the Priest comes to the publick Prayer, stiled by the *Church, The Collect*, dirived from *colligere*, to gather; because the Priest represents to God the necessities of the *Church*, its dangers, or vows and desires, as it were *gather'd* together. But before he begins, he excites both himself and the People thereto, saying; *Oremus, Let us pray*: at which warning, it was the custom formerly of all that were present, to fall to their prayers in silence; and after a little while, the Priest *collecting*, as it were all the vows and prayers of the People into a short one, said it afterwards in a loud voice, as an Ambassador sent from the People to God the Father, to present him their addresses. *Now we are Embassadors for Christ.* 2. Cor.

5. 21. Where in the name of all the Assistants, the Priest negotiates affairs of highest importance.

On fasting dayes, the Priest used to bid them kneel down at their prayers, saying ; *Flectamus genua.* And after a little while the Deacon bad them rise , saying ; *Levate :* After which the Priest said the *Collect* , to the end that by the multitude of their prayers in one, they might be rendred more effectual to move God to grant their Petitions : And at last he concluded as we now do this publick Prayer or Collect, in the Name of *Christ* our Mediator , as he himself bids us, saying ; *Whatsoever ye demand of my Father in my name , he will grant it to you ;* John 16. 22.

While the Priest is saying the Publick prayer at the Altar, we should joyn our intention with his, or frame in our minds some short prayer , concerning the subject of the day : And for such as cannot make any of themselves, I have here added

added half a dozen of the chiefest Prayers of the Church.

*A Prayer to beg Humility.*

*Deus, qui superbis, &c.*

O God, the Resister of the Proud, and forgiver of the Humble, grant us the vertue of true humility, whereof thy Son hath given a pattern to all *Christians*, in his own Sacred Person: and that we may never draw upon us thy wrath by our Pride, but rather receive the gifts of thy grace by our Submissiveness; Through Christ our Lord. *Amen.*

*For the Remission of Sins.*

*Deus, qui nullum, &c.*

O God, who rejectest none, but doest mercifully receive even the greatest sinners, when they do pen-

penance for their Crimes ; consider, we beseech thee our humble Ad-dresses, enlighten our hearts, and enable us to fulfil thy Command-ments : Through *Christ*, &c.

*To lead a life worthy of the qua-  
lity of a Christian.*

*Deus, qui errantibus, &c.*

**O** God, who discloseth the light of thy Truth even to them that run astray, to the end they may return to the way of Justice ; grant, we beseech thee, to all that bear the Title of *Christians* , Grace to detest what ever is contrary to so Holy a Name , and to take upon them what so Divine a calling re-quires from them : Through *Christ* our Lord. Amen.

*To beg the fear and love of God.*

*Sancti Nominis tui, &c.*

**L**ord grant us continually an awful and ardent love of thy Holy Name; since thou doest never abandon those whom thou hast established in the solidity of thy love: Through *Christ* our Lord. Amen.

*To implore the increase of Faith,  
Hope, and Charity.*

*Omnipotens sempiterne Deus, &c.*

**E**Ternal and Almighty God, grant us still to increase in Faith, Hope and Charity: and to the end we may obtain what thou hast promised to us, make us always love what thou commandest: Through *Christ* our Lord. Amen.



*To beg for patience in our  
sufferings.*

*Deus qui nos, &c.*

**O** God, who knowest us to be set  
in so great dangers, that we  
cannot (through humain frailty)  
subsist; grant us health of mind  
and body, that by thy assistance we  
may overcome what we suffer for  
our sins: Through *Christ* our Lord  
*Amen.*

*The Epistle.*

*Brethren, Rejoyce, p. 67.*

**T**He *Introit* and *Collect* being end-  
ed, follows the Instruction of  
the People in Faith, by the Doct-  
rine of the Prophets, and the Apo-  
stles, in the *Epistle*; and by the  
Words and Deeds of *Christ* in  
the *Gospel*; and by the distinct Ar-  
ticles of our Faith in the *Nicen*  
*Symbol*:

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*Symbol* : All which are premised, to purifie and prepare us, to the sanctification of the following mysteries.

After the *Collect*, there is read a Lesson out of the Holy Scripture, sometime out of the Old Testament; but for the most part out of the New, and especially out of the *Epistles* of St. Paul, from whence this Lesson takes the name of *Epistle*.

This Lesson called the *Epistle*, is an Exposition at length of the Mystery, mentioned in the *Introit*; This Exposition is not always Literal, but often Allegorical, Mystick, or Tropological: As for instance, this Epistle or Lesson of the Blessed *Trinity*, beginning, *Brethren, rejoyce, be perfect*. Mystically instructs us that the *Trinity* consists in Three Divine Persons here mentioned, the Father, the Son, and the Holy Ghost.

This reading of the Holy Scriptures at the Celebration of the Sacrifice of the *Evangelical Law*, is derived from the *Old*; where in

*Exodus*

*Exodus* 24. 7. we find that *Moses* took the Volumn of the Law, and read it before the Altar, where they offered *Holocaust* and *Peace-Offerings*, 2 *Ezdra* 8. 8, & 4.

They that have the *Catholick* Testament, may do well to read over the *Epistle* and *Gospel* of the day, before they go to *Mass*, and to reflect upon them while the Priest reads the *Epistle* at the Altar. But for such as have it not, let them be pleased to read over one or two of these following *Maxims*, and meditate upon them while the *Epistle* is read or sung.

## APOSTOLICAL

### MAXIMS.

**T**O be true *Christians*, according to these sacred words, we must renounce our selves, and live no longer for our selves, but for

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God. You are not your own, for you are purchased at a dear rate, 1 Cor. 6. 20.

II. A Christian out to be free from self-interest, craking, care and avarice. Let your life be free from all covetousness. Be contented with what you have, since God himself hath said: I will not leave you nor forsake you, Hebr. 13. 5.

III. We deceive our selves in believing, that we love God and our Neighbour, if we show it not by our Works. If any one having the goods of this World, and seeth his Brother in want, and is not moved so far as to assist him, how can he believe that he loves God? 1 John 3. 17.

IV. That we are not only obliged to do good works, but we must perform them for the love of God, and with intention to please him; otherwise 'tis not sufficient, Whether you eat, whether you drink, or whatever you do, do it for the Glory of God, 1 Cor. 11. 31.

V. That every Christian is bound  
to

to take *Christ* for the pattern of his life. *Be you followers of God as his dear Children, and practice love and charity, after the example of Christ,* Ephes. 5. 1.

VI. That according to the word of *God*, we are not in the state of a true *Christian*, unless we lead a life free from mortal sin. *How can we, that are dead to sin, think to live in it, knowing that our Old man is crucified with Christ, that the body of sin might be destroyed, and that henceforth we should serve sin no more,* Rom. 6. 2. & 6.

VII. Respective duties of Married Persons. *Women, be submissive to your Husbands, in consideration of the Lord, as your duty binds you,* Coloss. 3. 18. *Now, Husbands love your Wives, as Christ loves his Church,* Ephes. 5. 12. That is with a holy, faithful, indissolvable, and tender Love.

VIII. The modesty which *Christian* Women ought to observe in their attire. *Women, that they attire themselves modestly, and that*  
H 2 the

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*the manner of their apparel have nothing but what conduces to honesty and chastity; let them not curl their hair nor adorn themselves with gold, nor pearl, nor costly apparel, 1 Tim. 2. 9. But let their ornament be that of their Soul, which consists in an inward and invisible Beauty hidden in the heart, and in the purity of a meek and quiet spirit, which is a rich and magnificent ornament in the sight of God; 1 Peter 3. 4.*

IX. To bear one with anothers imperfections. *Bear you one anothers burden, so shall you fulfil the Law of Christ; Gal. 6. 2.* A very important Maxim for those that live together in Families.

X. A *Christian* ought always so to live contented in his Calling. *Let every Man abide in the same condition wherein he is called, 1 Cor. 7. 20.*

XI. We must withdraw our affections from the love of the World, and from all Creatures. *Love not the World, nor the things that are in the World, 1 John 2. 15.*

XII. We

XII. We ought to be careful of trifling away our time in idle Past-times and Recreations. *Brèthren*, *redeem time*, Coloss. 4. 5. this is far from giving leave to spend it idly as many do, at Cards and other Games.

*The Gradual.*

*Blessed be thou. .p 69.*

AS after all the Lessons read in the Church, there is always said a Responsory ; so likewise to this Lesson of the *Epistle* is there added a Responsory, called the *Gradual* ; because it was sung while the *Deacon* came solemnly attended from the Altar, and went up the High Pulpit, (the word *Gradual*, signifies a *step* or *degree*) there to read the Gospel, the better to be heard throughout the Church : *Preach you on the top of Houses, what hath been said to you in your ear*, Matth. 10. 27.

This *Gradual Responsory*, is always

some pithy versicle of a *Psalm* in praise and thanksgiving to *God* for the Blessings, imparted to us in the Lesson of the *Mass*. This we may see in the *Gradual* of the *Trinity*, where *Benedictus es Domine*, &c. is thrice repeated, we thereby blessing the Sovereign and independent Being of the Three Divine Persons.

*The Book removed.*

**W**Hilst the Priest bows down in the middle of the Altar, the Book is turn'd to the other side, according to these words said to the reprobate *Jews*. *To you we were enjoin'd first, to speak the word of God: but because you repel it, and judge yourself unworthy of everlasting life; behold we turn to the Gentiles; for so our Lord commanded us, Acts 13. 46.* Let us from hence learn not to slight the admonitions of *God's Ministers*, lest the word of *God* be quite taken from us at last: *Peccatoribus panis veritatis amarus est, Aug. in Ps. 5.* Let us there-



therefore humbly crave a true, tractable and humble Spirit; to admit good Council, and God's divine inspirations lest for repelling the same, we be justly abandon'd by God.

*The Gospel.* p. 71.

**H**ere is read the Gospel, which is the most excellent Preparation for disposing our selves to the offering of this great Sacrifice of the New Law. For it is not only a fuller and more lively Exposition of what was glanced at in the *Introit*; but it contains for the most part some examplar passage of our Saviour's own actions. The Gospel, say the Holy *Fathers* is the mouth of *Christ*, by which though sitting in Heaven, he speaks continually on Earth. The precepts of the Gospel, saith St. *Cyprian*, are the food of our hearts: In this Book we find a light to lead us, strength to uphold us, and remedies

dies to cure us. *It is a wholesome Sacrifice to attend to the Commandments,* Ecclus. 35. 2.

And because the Translation of all the Gospels throughout the whole Year, would have made this Book of a great bulk, I have only inserted some few of its choicest Maxims, which the *Reader* may reflect upon while the Gospel is reading, and order our lives accordingly ; for by these rules it is that we shall be undoubtedly Judged. These Maxims are as many Lessons given us by *Christ*, whom the Eternal Father bids us harken to, as to our only Master and true Doctor. *Hear ye him,* Matth. 17. 5. *now you are clean, for the word which I have spoken to you,* Joh. 15. 3. But upon the solemn days of the Mysteries of *Christmas, Easter, &c.* I would advise the *Reader* to call to mind the History thereof ; as also to make some reflection on the Life of the *Saint*, whose Feast is celebrated.

From an old and pious Custom  
we

we use to hear the Gospel standing.

1. To shew our reverence to Christ, as it were present and teaching us.

2. To shew our selves ready Disciples of Christ; whether to hear his Doctrine, or to put it in practice.

3. To shew our selves as Souldiers under *Christ* our General, and that we take the Arms for our Spiritual combate, from the Faith and Doctrine of *Christ*: as also that we are ready to suffer, or do any thing for the defence of his Truth.

We make the sign of the Cross on our Fore-head, Mouth, and Brest, both before and after the reading of the Gospel; to shew, that we must imbrace *Christ's* Doctrine in our hearts, speak it with our mouths, and put it in practice next, to admonish us, to take care lest *the Birds of the Air*, that is our Ghostly Enemies, take not from us the good seed of the Evangelical Doctrine, or the *Cares of the World*, which are like Thorns, that choak

it up, and hinder it from bringing forth fruit.

A holy Person used to say, that he daily heard two most excellent Sermons, the Epistle and the Gospel.

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## EVANGELICAL MAXIMS.

I. **T**hat to be saved, we must love *God* with all our heart, and our Neighbour as our selves. *Thou shalt love the Lord thy God with all thy heart, and with all thy Soul, with all thy force, and with all thy mind : and thy Neighbour as thy self : Do so, and then thou shalt obtain everlasting life, Luke 10. 25.*

II. To be saved we must keep *God's* Commandments, and practice good works : *If thou wilt enjoy everlasting life, keep the Commandments ; Matth. 17. 19.*

III. That

III. The omission of works of Charity towards our Neighbour, will cause the loss of many a Christian: *Depart from me you accursed into everlasting fire, prepared for the Devil and his Angels: For I was hungry, and you gave me not to eat; I was thirsty, and you gave me not to drink,* Matth. 21. 41. Note, that those are not said to be damn'd for Swearing, Stealing, Drinking, and for their Lusts, or for other actual evil, but meerly for not doing good.

IV. That according to the words of Christ, we cannot serve nor love God and the World together: *None can serve two Masters; you cannot serve God and Money;* Matth. 6. 42. Luke 16. 13.

V. That the way which leads to Heaven, is narrow; and in which there are few that walk: *Enter you by the strait gate, for wide is the way that leads to perdition: And many there are who enter by it. How straight is the gate, and narrow the way which leads to Life!*

*Life ! and how few there are that find it ! Matth. 7. 13, &c.*

VI. According to the Holy Scripture, when a *Christian* hath been so unhappy as to fall into sin, there is no other way for him to be saved, but by doing true penance : *If you do not penance, you shall all perish, Luke 13. 5.*

VII. How carefully we ought to avoid the giving scandal, or to be the occasion of it : *It were better for a Man that he had a Mill-stone about his Neck, and that he were cast into the Sea, than to have been the occasion of scandal to the least of these that believe in me, Mark 9. 14. Matth. 18. 6. Luke 17. 2.*

VIII. That we must continually imitate the mildness and humility of *Christ*, which are the chief virtues he would have us to learn of him : *Learn of me, because I am meek and humble of heart, Matth. 11. 29.* Yet a cross word, or even a frowning countenance, sets us on fire.

IX. The duty of *Christians* towards  
Kings

Kings and Magistrates: *Let all people submit to the Superior Power; for there is no Power but what comes from God, and it is he that hath ordained such powers on Earth; Rom. 13. 1.*

X. The main business of a *Christian* in this World, is to save his Soul, and all his actions ought to aim thereat; Nothing is good, but what promotes it: and nothing bad, but what hinders it: *What would it avail a Man to gain all the World, if he loseth his own Soul by sin; Matth. 16. 26.*

XI. All solicitude, troubles, disquiet, and fear for the future, even for necessities, as food, and clothing, are forbid to *Christians*: *Be not solicitous for what you shall eat, nor yet for apparel, as the Heathens are: your Heavenly Father knows you want these things: Matth. 6. 31.* Yet a diligent care is not forbid.

XII. We ought to judge of Earthly things by the *Maxims of Faith*, that is as God and his Angels judge of them, and not by the false *Maxims of the World*: *The just Man lives*

*liveth by Faith*, Gal. 3. 11. What is a sinner, for example, in the Eyes of Faith, that is, of Truth? A blind Man; *Luke* 18. 35. A Begger; *Luke* 15. 14. A Slave; *Mark* 5. 2. A Paralitick; *Matth.* 9. 2. Is Deaf; *Mark* 7. 32. Is Naked; *Matth.* 22. 11. Is Dead; *Luke* 7. 12.

*The Nycen Creed. p. 73.*

**N**EXT is said the *Nycen* or *Constantinopolitan Creed*, which is an excellent confession of Faith, and a seasonable summary of our Belief, to testify that we firmly believe the Holy Instructions we have received both in the *Epistle* and *Gospel*; whereof we make here a solemn and publick Profession. Let us therefore beseech God, we never yeild to suggestions against Faith, but detest all motions of Schism and Heresie.

And thus we conclude this first part of the Holy Sacrifice of the *Mass*, which is the *Sanctification* of the *Offerers*. Let us then prepare  
our



our selves in this first part as we ought ; for I much fear lest the little attention which is given by most to this great Sacrifice, ( unless it be when they are to receive ) may make it wholly fruitless to them. *The Sacrifice of Sanctification thou shalt offer to our Lord,* Ecclus. 7. 35.

*The Close of this First Part.*

**F**ROM what hath been said, we may conclude, that the Holy *Mass*, being a Treasury of all Godliness ; the Faithful in the first part hereof, prepare themselves to the visible Sacrifice of Religion, by less perfect and Spiritual ones.

As by the *Confession*, *Kirye eleison*, & *Tract*, we offer up to God sacrifices of a penitent heart.

By Sacrifices of Petition, Prayer and Thanksgiving, at the *Collects*.

By Sacrifices of Praise at the *Introit*, the Hymn of Angels, and the *Gradual*.

By

## 150 *The Preparation, &c.*

By Sacrifices of Humility and Obedience, in submitting our understandings to the will of *God*: read to us in the *Epistle* and *Gospel*.

By a Sacrifice and Profession of our Faith at the *Creed*. Finally, by noble and generous sacrifices of our Estates and Fortunes, at the *Offertory*.

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## II. PART.

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## II. PART.

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### *The PREPARATION of the Bread and Wine for the Sacrifice :*

Answering to the second condition required for a Sacrifice in the Old Law, *viz. The Sanctification of the Host.*

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*Of this Preparation in gen. ral.*

**H**itherto concerning the Instruction of the Faithful, and of the *Mafs of the Catechumens*, as they antiently called it. Now follows the *Mafs of the Faithful*, which begins here, and contains Three parts, 1. The Offertory.

tory. 2. The Consecration. 3. The Communion.

Having therefore prepared the Offerers for worthy assisting at the Sacrifice, we come now to prepare the intended *Victim*, and make it fit to be presented to the Divine Majesty: Where by the way we must note; That this Second part is no more essential to the Sacrifice, than the First; both of them varying in several *Churches*, as being but Ceremonial Preparations to the Sacrifice. And this our Second is the First part among the *Greeks*, who perform it with great pomp and Ceremonies, far beyond the *Latins*.

This part of the *Mass*, corresponds to the second condition required for a Sacrifice in the *Mosaic Law*; viz. *The Sanctification of the Host*. And this Sanctification of the Victim required four conditions: The *first* of which was, The perfection of the *Host*; which perfection excluded all blemishes: *If it hath a spot, or it be lame, or blind,*

*of the Bread and Wine.* 153

*blind, or deformed in any part, or weak, it shall not be offered to God, Deut. 15. 21. The second was a separation and disengagement of it from the dominion of Man, by which the Victim being dedicated to God, could no longer be employed in any prophane use, Exod. 35. 5. The third was a supernatural Sanctification, which elevated the Victim above its own nature, and stamp'd it with a Divine Character. The fourth was an obligation to die, and to be destroy'd; this last being essential to a Sacrifice.*

*The Offertory.*

*Blessed be God, p. 75.*

**A**fter the *Creed* and the *Gospel*, the Priest says the *Anthem*, call'd the *Offertory*; because antiently it was sung while the People brought and offered to *God* Bread and Wine for the Sacrifice, or Money for the maintenance of the Ministers of the Altar,

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Altar, saying, *All things come from thee, and of thy own we give thee,*  
1 Paralip. 29. 14.

"This our *Offertory* in the New Law, answers to the perfection of the Victim, required in the Old. For it is of the best wheaten Bread, without Leven; Leven being a symbol of corruption and imperfection. *Purge out therefore the old leaven*, saith the Apostle, 1 Cor. 5. 7. The form or figure is a Circle, that being accounted the most perfect of all figures.

All who were to receive, came and presented Bread to be Consecrated; to signifie thereby, That they were united to *Christ's* Body; and that they would continue in that union both with him and with all the Faithful, who are but one and the same Bread among themselves and with *Christ*, and receive the Eucharist, to be settled and confirmed in this truth. In the *Gallieane* Church, their *Pain beny* is now in use, instead of that antient Offering.

*The*

*The Bread dedicated for Sacrifice.*

*Accept, O holy Father, p. 77.*

THE Priest having taken possession of the Gifts and offerings marked with the sign of the Cross, as the *Egyptians* stamped their Victims with the figure of a Slave stabbing himself (saith *Plutarch* in *Isis & Osiris*) he now presents them to God the Father, holding up the *Host* upon the silver Paten, according to God's express command, saying; *Thou shalt sanctifie them, holding them up before the Lord, Exod. 29. 22.*

By this Oblation the Bread is dedicated to God; and so becomes disengaged from the Dominion of Man, and is no longer suffered to be imploy'd in any prophane use. The like is to be understood of the Wine. And this Ceremony answers to the second Condition required in the Old Law, for the Sanctification of the *Host*. *My Bread for my Sacrifices,*

fices, shall you observe to offer to me, in their due season, Numb. 28. 2.

To avoid confusion, note ; That this Oblation here made, is only a Ceremonial Oblation of the *Gifts*, that is, of the Bread and Wine designed for the future Sacrifice ; and not the great Oblation essential to the sacrifice, which is made of the precious *Body and Blood of Christ*, immediately after the Consecration.

*The Water blessed.*

O God who, p. 77.

**T**HE Priest having put the Wine into the Chalice ; saying this Prayer, he mingles a little water with the said Wine. And this mixture is termed by the Church, *A Great Mystery*, as these words of the Prayer import : *Per hujus aquæ & vini Mystrium* ; and that with very good reason. For this mixture of Wine and Water, is an  
ex-



expres symbol of the fruit principally intended in this Sacrifice, which is the union and participation which *Christians* ought to share at the Altar with *Christ*, if they expect to be made partakers of his Glory in Heaven; as these same following words of the same Prayer intimate to us: *Da nobis per hujus aqua & vini mysterium, ejus Divinitatis esse consortes.* For the Wine represents *Christ* and the Water the People. Nor is this comparing the People to Water, a groundless similitude; but warranted out of the *Apocalypse*, where the Angel said to St. John: *These waters which thou hast seen, are People and Nations, Apoc. 17. 15, & 1.*

Saint Cyprian hath a long Letter to *Cecilianus*, concerning this Ceremony, *The Water* (saith he) signifies to us the People, and the Wine our Saviour *Christ*: And when Water is mingled with Wine in the Chalice, it is to show that the Faithful are united with *Christ*, in whom they believe.

And

*And as the Wine and Water are so united and mingled together in the Chalice, that they become inseperable; so nothing can seperate the Faithful, that is the Church, from our Saviour Christ.*

*The Priest therefore ought not to consecrate Water alone, nor Wine alone: For should he consecrate Wine alone, the Blood of Christ would be without us; and if the Water were alone, then should we be without Christ.*

*NAM si vinum solum quis offerat, sanguis Christi incipit esse sine nobis: Si vero aqua sit sola, plebs incipit esse sine Christo.*

These weighty words of Saint Cyprian sufficiently inform us, That by this Ceremony of mingling water with the wine, a great Mystery is intimated to us. For in this Action, *Christ* unites himself with all the *Church* in two ways, which may seem perhaps incredible to those that are little acquainted with the Mysteries, of our Religion. For in the *Mass* he offers his natural

ral Body for the whole Church; and together with his natural Body, he offers the whole Church, which is his Mystical Body.

This Doctrine is asserted by that most Eminent Doctor of the Church Saint *Austin*, whose words are too express to be omitted: *Per hoc Christus Sacerdos est, ipse offerens, ipse & oblatio, ejus rei Sacramentum quotidianum esse voluit Ecclesia Sacrificium; quæ cum ejus capitis corpus sit, seipsam per ipsum, discit offerre. St. Aug. de Civit. Dei, lib. 10. cap. 20.* And in the same Book he repeats it again, in these terms: *In Sacramento Altaris Fidelibus noto frequentat Ecclesia, ubi eidem demonstratur, quod in ea Oblatione quam offert, ipsa offeratur. Ibid cap. 6.*

### *The Wine dedicated for Sacrifice.*

*We offer unto thee. p. 79.*

THE Priest having offered the Bread in his own name, saying,  
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ing,

ing, Receive the Host which I thy-Servant offer, now he makes the Oblation of the Wine and Water in the name of all the Assistants, saying: We offer unto thee O Lord, the Chalice, &c. To signifie, that in the Water the People offer up themselves with *Christ*, as we have said above. And upon this accompt it is, that at *High Mass*, the *Deacon* representing the People, holds up the Chalice with the Priest, and at the same time, pronounces the words *Offeremus*, &c. which the *Deacon* doth not at the Oblation of the *Host*.

And forasmuch as it is of great moment, that this important truth be well understood, let us consult *St. Paul*; and he will tell us how and in what manner we shall make this Offering of our selves, to the end it may be acceptable to *God*.

*I beseech you*, (saith he to the *Romans*) *that you give up your bodies a living Sacrifice, holy and agreeable to God*, *Rom. 12. 1.* He calls it a Living  
ing

*of the Bread and Wine.* 161

ing Sacrifice to distinguish it from the Sacrifices of the Old Law, which were dead beasts : And also that we might not think , that he commands us to give up our Bodies in a bloody way.

The Apostle likewise will have this Sacrifice of our Bodies to be *Holy*, that is to be free from all spot of sin , and chiefly of impurity ; *For this* , continues he , *is the will of God, that you be holy, and that you abstain from fornication.* And to offer up our Bodies by a continued chain of good works, to God's honour and glory.

After the Sacrifice of the body, the Apostle exhorts us to the Sacrifice of our Mind, in the following words : *Be you changed by the renewing of your mind.* And Saint *Austin* teaches excellently well, how this renewing of mind is done : Our Soul ( saith he ) enflamed with the love of *God*, loses the shape that worldly affections had imprinted on it , and is changed and transformed as it were into *God* : *Anima nostra fit*

*Sacrificium cum se refert ad Deum, ut igne amoris accensa, eique tanquam immutabili forma subdita, reformetur. In Epist. Joan. Tract. 2.*

The third thing we are to offer to God, is our heart, as the same St. Paul continues to exhort us, saying: *That you may know what is the will of God.* By these words, teaching us to Sacrifice our will to God, in subducing it to his; for an humble and penitent heart is an excellent Sacrifice in Saint *Austin's* Judgment: *Humilitas cordis Sacrificium est; in Psal. 130.* And indeed the Holy Ghost assures us by the mouth of *David*, That an afflicted Spirit, is the Sacrifice that God demands; *A Sacrifice to God, is an afflicted Spirit, Ps. 50. 19.*

*Come, O Almighty. p. 79.*

**T**HE Priest having dedicated both the Bread and the Wine, he now Blesses them with the sign of the Cross, and calls upon the *Holy Ghost*

*Ghost*, that he would vouchsafe to come and give a supernatural Sanctification to the Oblations or Gifts designed for the Sacrifice: And this in the whole *Mass*, is the only Prayer directed to the *Holy Ghost*.

This Ceremony answers to the third and fourth conditions required to the *Victim* in the Old Law. For the Invocation of the *Holy Ghost* upon the Oblation, raiseth it above its own nature, by a supernatural Sanctification. And the obligation of destroying it to the honour of *God*, is denoted by the sign of the Cross made upon the Offerings; the stamp of the Cross being a visible mark or sign of Death.

*I will wash my hands.* p. 79.

THE Oblation of the Bread and Wine being made, the Priest washes his hands, in token of the exterior purity and cleanness, with which we ought to be present at

this Sacred Mystery. This purity was figured in the Old Law, by the brazen Vessels made of the Women's mirror's, *Exod.* 38. 8. in which the Priests were to wash themselves before the Sacrifices, *Exod.* 30. 18. For as the right use of a mirror is to discover any spots in the Face, or indecency in the Dress: so in the New Law, this Ceremony signifies, that we ought to be present at the Sacrifice, with all cleanness and decency.

*Reccive, O Holy Trinity, p. 81.*

**H**ERE again the Priest makes an Oblation of the Bread and Wine to the Blessed *Trinity*. Where observe, That the difference between an Oblation and Sacrifice is this; That in the Oblation there is no change, but in the Sacrifice there is. Now he makes this Oblation in memory of *Christ's* Sacred Humanity in the most essential Mysteries of our Salvation, and in honor of the

the



the greatest Saints in Heaven ; that is to give God thanks, saith St. *Austin*, for their great victories , and to encourage us by their Intercession , to follow their examples : *Ut Deo de illorum victoriis gratias agamus, & nos ad imitationem talium coronarum arque Palmarum , eodem invocato in auxilium, ex eorum memoria renovatione adhortemur : Aug. de Civit. Dei, lib. 8. c. ult.*

But for our further satisfaction, let us hear our Holy Mother in the Church explain her self in this point, in the *Secret Prayer* on St. *Andrew's* Day ; *Sacrificium nostrum*, says the Priest, *tibi Domine quesumus, beati Andrea Apostoli precatio sancta conciliet : Ut in cujus honore solemniter exhibetur, ejus meritis efficiatur acceptum. Per Dominum nostrum, &c.* for though we did but sacrifice a Fly, yet were it Idolatry, to offer it to any Saint, even to our blessed Lady ; Sacrifice being Divine Worship, which belongs only to God.

*Brethren, Pray, p. 83.*

**T**HE Priest having performed the duty of a publick Minister, in preparing, dedicating, and presenting to *God* the Father the foresaid Oblations; and calling to mind his own unworthiness, he turns to the People, saying, *Orate, fratres.* Thereby desiring them to ratifie publickly by themselves, what he hath done in their name, which the People do, in saying, *Suscipiat Dominus, &c.* in a loud voyce.

*The Secret Prayer, p. 83.*

**A**T last, the Priest concludes all the Preparations belonging to this second part of the *Mass*, with a Secret Prayer, and therefore called *Secreta.* And having made all things ready for the grand Action of the Sacrifice, he recollects himself a little in private; to signifie, That we must joyn an interior Spirit of Devo-

Devotion with the outward performance of our Piety.

Now, by this interior Spirit of Piety, are *Christians* properly distinguished from the *Jews*, who offered their Sacrifices with only outward Ceremonies, which caused *God* to reproach them, by telling them, That their Sacrifices were in abomination to him: *Offer Sacrifice no more in vain: Incense is abomination to me, 14. My soul hateth your solemnities, Isai. 1. 13.* At last the Priest ends this Secret Prayer in a loud voice, saying; *Per omnia secula seculorum*; which the People ratifie, by answering, *Amen.*

## The PREFACE.

Pag. 85.

**T**His Preface is a kind of Prologue, to stir up and prepare the Assistants to the main Action, in which the Sacrifice does properly consist. Hitherto the Priest hath been preparing himself; the People, and the Bread and Wine. Now he endeavours to dispose the hearts and affections of the People, for the joynt offering up this Great Sacrifice, disengaging their thoughts from all Creatures and earthly incumbrances; saying, *Sursum corda: Lift up your hearts*; rise up from the dregs of the Earth; *Seek the things that are above, 2. Mind the things that are above, not the things that are upon the Earth, Col. 3. 1.*

Then gathering, as it were the voices of the People, who answer him, That their hearts are raised; he

he addresses himself to God the Father with fervent expressions; publicly acknowledging the favours he always and in all places bestows upon Mankind. And not to be wanting in any kind of praise for his inestimable benefits, he joyns himself with the Angels, Cherubins and Seraphins, who praise and adore God with an awful reverence; and with them unites himself in *Christ* our Lord, as the common Father, and Head of both Men and Angels; by repeating the Hymn, *Sanctus, Sanctus, Sanctus, &c.* which those Spirits sing incessantly before the Throne of God.

At this Entry of the Sacrifice, we should all wish to see the Heavens open as they did to St. *Stephen*, since the Celestial Court comes down and waits about the Altar, as St. *Chrysostom*, St. *Gregory*, and St. *Austin* assure us. But to frame in our minds a lively *Idea* of these Heavenly Spirits attending this Sacrifice, we should twice or thrice read

over

over the fourth and fifth Chapters of St. *John's Apocalypse*, where there is a lively description of their waiting about the Throne of the *Almighty*, and about the *Lamb* that lies like a slain *Victim* upon the same Throne.

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### III. PART.

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III. PART.  
 THE  
 CANON,  
 OR  
 ACTION  
 OF THE SACRIFICE:

As { EXPIATORY.  
 EUCHARISTICAL.  
 IMPETRATORY, for the { *Living*  
 MOLOCAUSTICK. { *and the*  
 { *Dead.*  
 COMMEMORATIVE, of Christ's  
 Death.

*And comprehending the Two essential  
 conditions of a perfect Sacrifice: viz.*

The { *Destruction,*  
 { *and*  
 { *Oblation* } *of the Host.*

*Of the Canon of the Mass in-general.*

THE word *Canon* is Greek,  
 and here signifies a stand-  
 ing and settled rule for ce-  
 lebrating the Divine Mysteries. It  
 is

is very antient, and there is not a word in it that favours not of great Holiness and Piety. And the holy Council of *Trent* assures us, *Sess.* 22. *cap.* 4. That it is made up of our Saviour's very words, of Apostolical Traditions, and of the Decrees of Holy Bishops.

Nor indeed could it well consist of words less weighty, since in all our Religion, there is no Action more holy, nor more acceptable to *God*, than the sacred Mystery of the Altar; which contains, in short, all what *God* hath done for us, and all the duties and homages we are to pay him. As also, it accomplisheth the strict union, which from all eternity he would have with Man, by the Mediation of *Christ* our Redeemer; who offering up himself to his Eternal Father, from his first Entrance into the World, designed to himself divers ends in his Oblation, *viz.* the Homage he would pay him as to the Sovereign Being; The Redemption  
of.



of the World, &c. In like manner he hath been pleased to diversifie his Sacrifice of the Altar, according to these divers ends and effects for which he designed it. And for the same reason did he ordain several sorts of Sacrifices in the Old Law, which were the types of the New. For all these things that besel unto them, were figures, 1 Cor. 10. 11.

Nor is the Ordering of this Sacred Canon, (called *Action* by St. Denis) less considerable than the words thereof.

1. First it begins with the Letter T, which represents to us the Cross and Passion of *Christ*, from whence it hath all its efficacy, betokened by the great number of Crosses made over the Oblations all along this Third Part.

2. It is also said in secret, to signifie, That the antient Sacrifices lye hid in this of the New Law, as this Sacrifice lay formerly hid, in those of the Old Testament, say *Amalarinus*, lib. 3. cap. 9. and *Gemma*,

*ma, lib. 1. cap. 40.* But chiefly, as I conceive, to praise *God*, according to the example of *Christ* in the Blessed Sacrament. He speaks not a word, words are too mean to glorifie an infinite *God*. But to praise him by silence, is to praise him infinitely : Inasmuch as thereby we acknowledge him infinitely Great, and that he cannot be praised enough. Wherefore the 64. *Psalms* which begins with these words ; *An Hymn of praise becomes thee, O God*, hath in the original Text, *Silence becomes, Thee, O God.*

3. The Canon is made up of five several Prayers in honour of the five Wounds of our Saviour ; and all these attended with several Rites ; such as lifting up , and spreading the Hands, bowing, several crosses, knocking the Breast, &c. all which five Prayers close with, *Amen.*

1. The first begins by these Words : *Therefore most merciful Father.* 2. *We therefore beseech thee.* 3. Which is the chief, and longest, contains both the

the Consecration and the great act of Oblation of the Sacrifice to God the Father; it begins with these Words; *Which Oblation we do.* 4. The *Memento* for the Dead; *Be mindful, O Lord.* 5. *To us also, sinners.*

I.

Prayer of the Canon;

Answering  
To the DIPTYCKS  
Of Old.

*Therefore most merciful Father, p. 89.*

**H**ERE the Priest in the name of the whole Church begins the great Action of the Sacrifice; addresses himself to God the Father, and makes an humble supplication to him, through Christ our Mediator, That he would accept of the Sa-  
Sa-

Sacrifice he is now about to offer. First, for the whole Church in general. Next, for such living members thereof, as he intends to pray for in particular. (Whose Names were formerly writ in the *Diptycks* of the Church.

These *Diptycks* were certain Tables, wherein were writ the names of the Faithful, or Parishioners who were in Communion with the Church, and their names were publickly read at the time of Holy Mass, as it is still done in the *Gallieane* Church, on the four solemnities of *Christmas*, *Easter-day*, *Whit-sunday*, and *All Saints day*.

*Diptycks* which is a Greek word, signifies in *English*, a double Table, whereof one contained the names of the Parishioners living, the other of those that were deceased; for both which, Sacrifices were offered, and Prayers made in the Church, saith St. Denis, *Mystica sacrarum Tabularum recitatio fit*. But out of these were blotted the names either of Ex-  
com-

communicated persons, or for some notorious scandal given. Hence it is, that S. Cyprian complained, That some were prayed for publickly before they had done penance; *Offer-tur nomen eorum nudum penitentia facta*, Cypr. Ep. 10. The same we find in the Liturgies of S. James the Apostle, of S. Basil, and S. Chrysostom, in which we read, τα' διπλύχα.  
*Communicating with.*

Besides these *Dyptycks* for the Living and the Dead, there were other *Diptycks*, or Tables of the Saints in Heaven, who were Worshipped and called upon publickly, witness S. Cyril of Jerusalem, in these words; *Afterwards we make mention of those who are deceased before us: first of the Patriarchs, Prophets, Apostles, and Martyrs, that God by their intercession, would receive our Prayers*, Cyril Catech. 5. The chief Saints were always and in all Churches named: such as the blessed Mother of God, S. John Baptist, the Apostles, and the most illustrious Martyrs.

But

But because in their daily Congregations, they could not rehearse the names of all, (for the great number of them) they only mentioned by name, the Pope, the Bishop of the place, the secular Prince, and those who had made the Offering at the Altar, and so concludes with,  
*Amen.*

## II.

### Prayer of the Canon ;

Answering to the  
**SACRIFICE of EXPIATION**  
In the Old Law.

*We therefore beseech thee, p. 93.*

**H**ERE the Priest spreads his Hands over the Host and Chalice. Now to understand this Ceremony, we must know, That *God* commanded *Aaron* (*Levit. 16. 20.*)  
to

to sacrifice a Goat for the expiation of the sins of the People, in this manner. First he bad him spread his Hands over the Goat; thereby to signifie that he laid upon him the sins of all the People; and then to turn him out into the Wilderness, there to be devoured by wild Beasts.

By this Goat, the *Church* hath ever understood our Saviour *Christ*, who taking upon himself the sins of all Mankind, was turned out of *Jerusalem*, Crucified in a Desert place of Mount *Calvary* by the *Jews*, herein as barbarous as wild Beasts. So here the Bread and Wine, over which he the Priest spreads his hands, are the *Hosts* upon which he lays, as it were, both his own and the sins of the People, that it may be destroy'd in Sacrifice, in lieu of themselves. Thereby to acknowledge our selves worthy of death; Death being the punishment wherewith *God* threatned *Adam* in case he sinned.

Nay, even the *Egyptians* instruct-  
Nay,

ed by the light of Nature only, were of the same mind, when they stampt upon their *Victim* the picture of a Slave stabbing himself, as we imprint on the Host *Christ* crucified.

*Apud Egyptios Victima inurebatur sigillo quodam, in quo effigies erat servi seipsum gladio confodientis, Plut. in Isid. & Osi.* To inform all the World that *God* sparing Man, gave him leave to sacrifice other Creatures in his place, and to charge them with his sin and punishment.

With this Ceremony of holding his hand over the Oblations, the Priest joyns words to the same purpose; beseeching *God* to be appeased by this Oblation of our bondage, as he calls it. To signifie, That by our sins we become slaves of the Devil, as the *Egyptians* represented it by their figure of a slave. He begs of him likewise to grant us peace, Wars and troubles being usually the effects of sin: and to free us from damnation, of which sin is the only cause.

III. Prayer



III.

Prayer of the Canon ;

Answering

*To the HOLOCAUST.*

*To the Sacrifice of Thanksgiving  
in the Old Law.*

And is a

*Comminemoration of the Cross  
in the New.*

*Which Oblation do thou, p. 93.*

NOW the Priest beseeches God,  
that this Oblation or *Victim*,  
loaded as it were with our sins, may  
be receiv'd, and be acceptable to  
him, and be changed into the Body  
and Blood of *Christ* his Son, in ver-  
tue of the words of Consecration ;  
so to be sacrificed in place of  
guilty Men. For thus did *God's*  
Providence substitute a Ram,  
which was the figure of *Christ*, in-  
stead of the life of *Isaac*, when his  
Father

Father *Abraham* was about to sacrifice him, *Gen.* 22. 13.

## THE CONSECRATION.

Pag. 95.

**A**S the *Ram* supplied the place of *Isaac*, and the *Goat* devoured in the Wilderness by wild Beasts, the place of the People; in the very same manner does *Christ* here supply the place of guilty Man, by the division of his Body and Blood in the Consecration. For the Holy Council of *Trent* hath defined ( *Sess.* 22. *cap.* 22. ) That this is the Propitiatory or Expiatory Sacrifice, by the oblation whereof, God the Father being fully satisfy'd, and bestowing on us grace, and the gift of Penance, remits sins, though never so great and enormous. And as in the Consecration of the Chalice, *Christ* said that his Blood was shed and offered  
for

for the remission of sins, Matth. 16. 28. the Priest daily repeats *Christ's* own words in his name. As also at the first *Memento*, the Priest says, We offer this Sacrifice for the Redemption of our Souls.

Yet it is not known to every one how this Expiation is performed; So wonderful a way hath *Christ* chosen, to put himself in the sight of his Father, in a condition of a continual object of Propitiation for our sins: for knowing there is nothing so proper to extinguish the fire of *God's* wrath as penance; he puts himself in the condition of a Penitent, hid under the *species* of Bread and Wine. Nay, foreseeing that to the World's end there will be sinners, he likewise will remain in that condition to the said end of the World, to allay his Father's wrath, and disarm, as it were, his Divine Justice.

Here the Priest comes to the most noble Action of Religion; where in the name of all the *Church*, he

K

makes

makes an *Holocaustick* Offering, to acknowledge thereby the Supream Sovereignty of God the Father, as the first Principal, not only of all Creatures, but of the Divine Persons also proceeding from him, and to proclaim both his own and the People's nothingness and entire dependency on God.

The material fire required in the Old Law, was but a figure and Symbol of the sacred fire of Charity, with which we *Christians* offer up the *Holocaust* of Love upon the burning Altar of our hearts. And with this Holy fire of inflaming Charity, it is, that *Christ*, by the hands of the Priest, offers up himself a most pure, a most holy, and a most acceptable Holocaust to God the Father.

And this part of the *Canon*, the Consecration; answers the third and essential Condition required in a true Sacrifice, viz. The destruction and death of the *Victim*. For three things are to be consider'd in  
the

the Consecration: 1. The Destruction of the substance of Bread and Wine to the honour of God. 2. The real Presence of *Christ* taking its place. 3. A mystical kind of death in the separation of his Body and Blood united by Concomitance, and this in vertue of the words of Consecration, as St. *Gregory of Nazianzen* assures us; *Incruenta sectione, Corpus & Sanguinem Domini cum secas, vocem adhibens pro gladio.* Nazian. Ep. 240. *ad Amphl.*

## THE COMMEMORATION OF THE CROSS.

*Do these things in memory of me, p. 95.*

**T**His Sacrifice of the Altar, is to be offer'd perpetually in the Church, for the Commemoration of *Christ*, especially of his *Passion*: and prove a lively representation,

exemplar, and form of his Sacrifice on the Cross. Of this Oblation once only offered on the Cross, not only all other Sacrifices of the Law were types and figures, but this of Gospel also, though this is indeed in a more high, mystick, and wonderful manner, than any other. For in them, *Christ's* Death was signified, as by resemblance and similitude of external Creatures, and Bodies of brut Beasts: But in this of the New Testament, his Body visibly sacrificed on the Cross, in and by the self same body sacrificed and immolated in the Sacrament, and under the shapes of Bread and Wine, is most nearly and perfectly resembled; and therefore this is most properly Commemorative, as most nearly expressing the very condition, nature, efficacy, sort, and substance of that on the Cross, say *S. Ambrose on 10. ad Hebr.* and *S. Chrysostom, Hom, 17. in Ep. ad Hebr.* for which the Holy Fathers call it the self same Sacrifice (tho'  
in

in another manner) which was done on the Cross, as it is the self same thing, that is offer'd on the Altar, and on the Cross.

We must not therefore think it not to be *Christ's* Body, because it is a memorial, or remembrance of his Body on the Cross, nor to be a true sacrifice, because it is a *Commemorative* Sacrifice; for as the thing which more lively represents, is a better figure than that which shadoweth it a far off. So this his Body on the Altar is a more perfect type of *Christ's* Sacrifice than any other. Thus *Christ* himself, the Son of *God*, is a figure and character of the Father's person; being, nevertheless of the self same substance. Thus again, *Christ's* Body transfigured on Mount *Tabor*, was a figure and type of his Body glorified in Heaven: even so is his Body in the Sacrament, where his Body is in one form, and his Blood in another, the most perfect representation of his death that can be. And

thus the Sacrifice of the Altar is no less a true Sacrifice, because it is Commemorative of *Christ's* Passion.

. T H E .  
OBLATION of the SACRIFICE,  
AND THE  
SACRIFICE of THANKSGIVING.

*Wherefore, O Lord, we. p. 97.*

**H**ere the Priest in the name of all the *Church* performs the Act of Oblation of the Divine *Victim* of the Body and Blood of *Christ*, as the chiefest part of the *Mass*, which being a Sacrifice doth necessarily suppose it; for there is no Sacrifice without Oblation, and this Oblation is the thing principally intended in the *Mass*, and is the noblest function belonging to Priesthood, according to the words of the Apostle: *Every High-Priest taken from among Men, is appointed for Men in those things that appertain to God, that he may offer gifts and Sacrifices for sin, Hebr. 5-1.* And



And this Solemn Action of Offering, is done by the Priest and all the People, in remembrance of Thanksgiving for all God's innumerable favours bestow'd upon us. For true Piety consists in the Soul's grateful acknowledgement: *Dei cultus in hoc maxime constitutus est, ut anima ei non sit ingrata; St. Aug. lib. de Spir. & Lit. c. 11*: Nay this Mystery, which St. *Austin* in the same place calls a True and Wonderful Sacrifice; *Verissimum & singulare Sacrificium*, is named *Eucharist*, which signifies *Thanksgiving*: Because here *Christ*, as our sacrificed *Victim*, gives Thanks to God the Father, *Gratias agens*, 1 Cor. 11. 41. for all his benefits bestow'd upon us, knowing our insufficiency in this behalf.

For we have received from his bountiful hand several sorts of benefits, for which we are to return him thanks. First we have received the benefits of Nature in those of our Body, such as our health, &c. Those of our Soul, as Understand-

ing, Will and Memory: And those of Fortune, Honour and Wealth. Moreover, we have received Supernatural favours, such as relate to Everlasting Happiness, of which *Christ's* merits daily applied to us, are an inexhaustable Treasure.

Now, in our most Divine Sacrifice of the Altar, we offer a thing of a far greater value than are all these, or what other Blessings *God* the Father hath given us; because we offer up to him his very Son, whom he also gave us, that by this Oblation, we might repay whatsoever we owe him.

*Of the Crosses.* p. 97.

**T**H E Crosses which the Priest makes upon the Host and Chalice, at the Altar, represent to *God* the bloody Sacrifice which his Son himself offer'd on the Cross, to pay him that infinite honor, which all Creatures together could not. This it is which is signified to us by all the Crosses

*Of the Sacrifice.* 191

Crosses, which he makes at Mass, over the Host and Chalice after the Consecration, as here the five Crosses represent the five wounds of our Saviour.

The other Crosses before the Consecration are made for the blessing of the Bread and Wine, according to the antient custom of the Church, which blessed nothing but with the Sign of the Cross, which is the fountain of all blessings and favours, which Men can receive from *God*. Wherefore at last, the Priest blessing himself with the Sign of the Cross, closeth this Third Prayer of the Canon with *Amen*, said in silence.

## IV.

## Prayer of the Canon ;

Answering to the  
IMPETRATORY SACRIFICE  
In the Old Law, for the Dead.

*Be mindful, O Lord, of. p. 99.*

**A**S our bountiful Saviour did himself apply the first fruits of his Passion to the Souls in *Limbo*, or *Purgatory*, at his descent into Hell ; so here the Priest does likewise in the name of all the *Church*, offer the very same Body and Blood of *Christ*, as a powerful *Victim* for obtaining relief and comfort for the penitent Souls in *Purgatory*, *Zach.* 9. 10.

These Prayers for the Souls in *Purgatory*, answer to the Sacrifices of the Old Law offered for the Dead  
among

among the Jews. For the Holy and valiant Souldier Judas Macchabeus, sent great sums of Money to Jerusalem, to get Sacrifices offered in the Temple for the Souls of the Dead: Making a gathering, Judas sent twelve thousand dracms of silver to Jerusalem for Sacrifice, to be offered for sin; well and Religiously thinking of the Resurrection, 2 Macchab. 12. 43.

Whence it is, That praying for the Dead, is become a Tradition of the universal Church, saith S. *Augustin*, in these expresse words: *Hoc enim à Patribus traditum universa observat Ecclesia, ut pro eis qui in corporis & Sanguinis Christi Communionem defuncti sunt, cum ad ipsum Sacrificium L O C O S U O commemorantur, ac pro eis quoque id offerri commemoretur*, August. de verbis Apostoli, Serm. 32. cap. 2.

After these words, in the sleep of peace, it was the antient custom (as 'tis still in the Roman Church, saith *Alcuinus*) to rehearse the names of the Dead. *Post illa verba quibus dicitur,*

*tur, In summo pacis, usus fuit Antiquorum, sicut etiam usque hodie Romana agit Ecclesia, ut statim recitarentur nomina Defunctorum, Alcuin. de Celebratione Missæ.*

## V.

## Prayer of the Canon ;

Answering to the

SECOND PEACE-OFFERING

In the Old Law.

*To us also sinners. p. 99.*

**H**AVING pray'd for the Dead, as Christian Charity prompts us, first to assist those that are more in distress, and less able to help themselves : The Priest now with the People petitioning for the Living, offer an Impetratory Sacrifice, to the end they may obtain new favours and blessings from  
God,

God, in consideration of his dear Son, whom they conjointly present to him, as an advocate who *intercedes for us* : *Interpellat pro nobis*, Rom. 8. 34. Thus *David* offered a Sacrifice of *Peace-Offering* for the ceasing of the Plague, and he obtained his petition, 2 *King*. 24. 25. *O-nias* likewise offered a Sacrifice for the recovery of *Heliodorus's* Life, and it was granted to him, 2 *Mach*. 3. 32.

If then the offering of a Lamb or Kid, was so prevalent a means to obtain from *God* the thing desired ; how much greater efficacy is there in offering to him his very Son ? If *God* made such promises to *Abraham*, in regard of the sole will which he had to sacrifice his Son ; what benefits and graces will he bestow on those that offer to him his only begotten Son ? What favours will he not grant ? Nay, what can we ask with such a present, which he will not give ?

The Faithful knock their breast  
in

in making this address to *God*; to signify that they acknowledge themselves unworthy of these favours they beg for. Yet they beseech *God* in virtue of the *Church Militant* and *Triumphant* to supply their defects, by the Intercession of these great Saints here named, and to make them at last partakers of their company in Heaven: and so conclude their petition, *Through Christ our Lord.*

## THE CLOSE

Of the Great Action.

*By whom, O Lord, p. 101.*

**H**ERE the Priest lifting up both the Host and the Chalice together, does in the name of all the Assistants, make a solemn protestation to *God* the Father, That the *Sacred Host* here on the Altar, and all the perfections it contains, proceed originally from him, by  
this



this his Son. By whom, as by the chief Priest, he daily produces it at and by the words of Consecration : and by an enlivening Sanctification, enricheth it with all sorts of blessings; and so graciously pleased to bestow it upon us, as a Divine food suited to our immortal Souls. But the better to shew with what awe the Priest speaks to his Sovereign Lord and *God*, he holds up Christ himself, saying, *By whom, O Lord, &c.* as not daring to speak immediately to *God*.

Then again, knowing that *God* the Father receives nothing from us immediately, but by *Christ* as our Mediator; we pay him in acknowledgment of these Blessings, all Homage, Glory, and Praise; by, with, and in *Christ*, for ever and ever : which solemn acknowledgment the People ratify, by answering aloud, *Amen*.

Here I cannot but admire the Ingenious Artifice of my Saviour's Love; who to honour *God* the Father  
ther

ther in a way worthy of him, and to give testimony of his Sovereign power over all Creatures, dyes every day without dying; and by a sweet and spiritual Immolation of himself (though not ceasing to live) remains in a condition of death: As St. John saw the Lamb on the Throne lying as dead in his sight; Apoc. 5. 6. He knows that the Divine Majesty of his Father is to be acknowledged as such, by an Illustrous Host. And that he holds not himself sufficiently honoured, unless he sees a *Victim* as great and as holy as himself, lying at his feet in a posture of death; whose dumb voice, declares in all Ages his Father's Sovereignty, and the dependency of all Creatures upon him.

What greater annihilation! or more profound humiliation can one imagine! than to see an immortal God always living, and yet always in a condition of death?

We may then boldly say, That the Priest here offers a Sacrifice worthy

worthy of the Infinite Majesty of God. Because this *Man-God* or *God-Man*, sacrificeth himself continually and for ever. So that if by the Incarnation, we are obliged to God for giving us a *God*, the same *God* receives again from us a *God* at the Altar. And thus is there an equality betwixt the Gift and the return made for it.

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IV. PART,

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## IV. PART,

Which is the

## COMMUNION

OF THE

## EUCCHARIST.

Answering to the Sixth and  
Essential condition required  
in the Sacrifices of *Peace-Of-*  
*ferings* in the Old Law, *viz.*

## THE CONSUMMATION

Of the *Host*.

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*Of this Communion in general.*

**T**H E Action of the Sacrifice  
being ended, the Priest and  
the People proceed to the  
receiving of the Sacrament. But for-  
asmuch as in the Sacrifices of *Peace-*  
*Offer-*

*Offerings*, a part of the *Victim* was set aside for the Offerers, it remains that we now speak of *Christ*; not as a Sacrifice, but as a Sacrament; our blessed Saviour out of his great love, having associated two Subjects, which have so small relation each to other.

For as it is a Sacrament, it preserves the life of a *Christian*; and as it is a Sacrifice, it engageth him to death. *Christ* upon the Altar, being as well our food as our *Victim*, where he offers up himself to his Father as an innocent Sacrifice, and gives himself to the Faithful as a delicious nourishment: And thus he satisfies both his Father and his Children, who are nourished with that blood, with which they were begotten upon the *Cross*; that so they might be preserved by the same Principal that gave them life.

Here *God* the Father having graciously accepted of our Divine *Victim* in a Sacrifice, liberally returns it to us in a Sacrament, and bids us,

as it were, feast and rejoyce before him: *Give, and it shall be given to you,* Luc. 6. 30. Hence we may see the main difference between a Sacrifice and a Sacrament; which is, That in the Sacrifice Men give to *God*, and in the Sacrament *God* gives to Man.

In this fourth and Sacramental part of the *Majs*, are apply'd to us the merits both of the Sacrifice of the *Cross*, and of the Altar: which last, here supplies what was wanting to the first, since none then did eat of *Christ's* mortal Body after the Consummation and surrendering his life: So that some of the figures of the Old Law were not fulfilled in the Sacrifice of the *Cross*. For the eating and Communion of the *Victim* did always succeed to the Consummation of it, in the Sacrifices of Peace-Offerings.

Now the Communion of the *Host* is further evidenced in sundry Texts of Scripture. The example of the Paschal Lamb, is uncontestable;

testable; for after it had been sacrificed by the whole multitude, *The whole multitude of the Children of Israel, shall Sacrifice him at even*, Exod. 12. 6. it was eaten by them. In this Lamb, two things relating to this present purpose, are to be considered. First the immolation of it, which was a figure of *Christ* on the *Cross*. Secondly the eating of it, which was a figure of *Christ* in the *Eucharist*. And this figure seems so clear, so apt, and so convincing as to the Sacrifice of the *Altar*, that I see not what can be rationally answered to the contrary; *Christ* himself, approving it such, by his eating the Paschal Lamb with his Disciples, immediately before the Institution of the *Eucharist*. Let us therefore compare the figures of the Old Law, with the present truth of the New.

But before we come to the actual Collation of them, it will not be amiss to make this short reflection. That since the *Eucharist* is the Bread  
that

that fattens Souls, as it is termed in the Church Office, *Pinguis est panis Christi* : How it comes to pass, that *Christians* draw so little fruit from so Divine a food, if we except a small number of Souls, in whom the above-said words are verified. Now if we examine the cause of this great misfortune, I take it to proceed from the want of due preparation, which is a kind of a prophaning the *Dreadful Host*, as the Church terms it. And indeed seeing the Son of God deposits all his Graces and Blessings in this Sacrament, we ought to come with real and solid dispositions of mind to receive him.

*Our Father.* p. 103.

THE Priest at the lifting up the Host and the Chalice, having privately given to God all honour and glory ; now breaks forth into a publick declaration of the same : And yet out of a profound respect and awe, not daring to speak to  
God



God with words of his own framing, he makes his addressee to the Eternal Father, in the very words of his beloved Son, saying in a loud voice, *Pater noster*. For our Lord's Prayer, is the Salt and seasoning of the Sacrament, saith *Durandus*. And as in the Old Testament they offered no Sacrifice without Salt, so neither in the New, ought we to do any Duty to God without it : *Dominica Oratio est sal & condimentum Sacrificii. Durand. Rationale, Lib. 5. cap. de Prima.*

And forasmuch as in the first words of this Divine Prayer we call God our Father ; the Priest considering the great honour we receive in this Title, and our own unworthiness to be admitted to it, he declares, that if he presumes to call God Father, it is because that Christ himself hath commanded and prescribed such a form of words.

*Deliver*

*Deliver us, we beseech. p. 103.*

**A**S the words *Preceptis salutaribus moniti, &c.* are a Preface to the *Pater noster*; so these words *Libera nos, &c.* are as it were an Epilogue, or rather a continuation of the same *Pater noster*. For *Amen* is not answer'd by the people at the end of the *Pater noster*: And this farther Petition or Prayer, is to beg of *God* the Father *Peace* and *Reconciliation*, by the intercession of all his Saints, but so as by the Mediation of *Christ* his Son, saying, *Through our Lord*. Peace is the compleating of all *God's* blessings, and is in opposition to the War caused by sin, between *God* and Man. Nevertheless, we shall not enjoy full peace, till we come to Heavenly *Jherusalem*, which is interpreted the *sight of peace*.

By this word *Peace*, is understood all things belonging to salvation, saith the Learned *Estius*, *Nomine pacis*

*is apud Hebraeos, fere omne bonum, & quidquid ad salutem pertinet, comprehenditur; Estius in cap. 3. Levit.*

And this Peace is the chief effect and the main fruit of the Sacrifice of the *Cross*, in reconciling *God* and *Man*, and settling peace between *Heaven* and *Earth* divided by the sin of *Adam*. In token of which peace, he makes the sign of the *Cross* in kissing the *Paten*.

Now, to shew that this *Peace* is the main fruit of the Sacrifice of the *Cross*, applied to us by that of the *Altar*: it is manifest out of the *Prophets*, who fore-telling the coming of *Christ*, stile him the *Prince of Peace*, *Isa. 9. 6.* And this *Peace* none could purchase for us or give to us, but *Christ* alone. This *Peace* it is which the *Patriarchs* so long sighted after: *Let the Mountains receive peace, Psal. 71. 3.* This *Peace* it is which the *Angels* sung at his *Birth*: *On Earth Peace to men of good will, Luk. 2. 14.* This *Peace* it is which he gave to his *Disciples*,

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as a pledge of his Love before he went to his Passion : *Peace I leave to you, my Peace I give to you*, Joh. 14. 27. In fine, this Peace it is, which he gave them at his Resurrection, as the first effusion of his Glory, and the greatest reward of all his labours, saying thrice ; *Peace be to you*, Joh. 20. 19.

At last, the Priest supposing that God will not deny us, what we have begg'd of him in the Person, in the Name, and even in the very words of his Son, he divides the *Sacred Host* into three parts, saying at the same time ; *Through the same our Lord Jesus Christ thy Son, who being God, liveth and reigneth with thee in the Unity of the Holy Ghost, world without end.* And so in a loud voice concludes and closeth the Action of the Sacrifice with *Per omnia secula seculorum* : to which the People answer, *Amen.*

*The Peace of our Lord,* p. 105.

**H**ERE the Priest with one part of the Consecrated *Host*, makes three crosses over the Chalice, saying at the same time: *The Peace of our Lord be with you.* With this solemn Blessing of Peace over the People, represented by the Water in the Chalice, he does as it were seal up the Action of the Sacrifice. Thus *Melchisedeck* having offered his Sacrifice of Bread and Wine, blessed *Abraham* and all his Men, *Gen.* 14. 19.

*May this mixture,* p. 105.

**H**ERE is a kind of a new Consecration, arising from the exterior mingling of the Body and Blood of *Christ* together, by the Priest's putting a particle of the Host into the Chalice.

Now this Consecration is but an

exteriour kind of Myſterious ſanctification: For in the *Liturgy* of the Apoſtle St. James, where this Ceremony is performed, we read theſe words, *Unitum eſt, & ſanctificatum*. As therefore by the firſt Conſecration is ſignify'd the Myſtery of a Sacrifice, in the ſeparation of the *ſpecies*; ſo likewise in this ſecond kind of Conſecration, is ſignify'd the Myſtery of a Sacrament, in the conjunction of the ſame *ſpecies*. From this Commixtion then ariſeth a new kind of Conſecration, in that the *ſpecies*, which by their diſiſion represented the Death and Paſſion of *Chriſt*, do now by their conjunction represent his Reſurrection, where his ſacred fleſh was again united to his Sacred blood. *Amalarinus, l. 3. c. 31.*

This new Conſecration ſignifies not only the Reſurrection of *Chriſt*, but likewise that of the faithful (represented by the Water mixt with the Wine in the Chalice,) to whom he hath promiſed Glory and Immortality. For the chief effect of this  
Cele-

Celestial Food, is to preserve us from eternal death, and assure us of Life, *He that eats my flesh*, saith Christ, *shall live for ever*, John 6. 55. In these words *Christ* engageth himself by a solemn promise to raise us from the dead, by eating this ever to be adored Flesh; and for this reason the Holy Fathers call it sometimes the Seed of Immortality, sometimes the Earnest of Glory, and sometimes the Antidote against Death.

Now, the Mystery signify'd by this Commixtion was figured in the Old Law, by a sprig of *Hyssop* dipt in the Blood of the Paschal Lamb, with which all that were marked, were preserv'd from temporal death, *Exod.* 12. 22.

*Lamb of God*, p. 105.

**H**ERE the Priest bowing with a profound respect, addresses himself no more to *God* the Father, as he did at the beginning of the *Canon*, in the words, *Te igitur*, *Cle-*

*mentissime Pater, &c.* pag. 88. but to *Christ* his Son, saying to him *Agnus Dei, qui, &c.* p. 104. and this and the following addresses made all to *Christ* and not to *God* the Father, are a strong argument to prove that the Action of the Sacrifice is ended. For all the Prayers in the Sacrifice were directed to *God* the Father, whereas now they are all directed to *Christ* his Blessed Son.

Forasmuch as sin is the obstacle to the blessed Life we expect, the Priest in the name of all the People, acknowledging that we are never without sin in this Life, that it is *Christ* who takes it away, implores his Divine mercy, by this Act of Adoration and penance, of which the Preacher *John the Baptist* gave us assurance, when he said, *Behold the Lamb of God, behold him who takes away the sins of the World,* John 1. 29.

Innocency then is the first disposition in order to the worthy eating of this Food of Angels. And this was figured to us in the *Unleavened bread*.



bread commanded by God to be eaten with the flesh of the Paschal Lamb, *Exod. 12. 8.* For *leaven* is a symbol of sin and malice, as *St. Paul* himself hath explained it, saying, *Let us feast therefore, not in the leaven of corruption and malice, but in the azims of sincerity and truth,* 1 *Cor. 5. 7.* But the Paschal Lamb was not eaten with unleavened bread only, but with *Wild lettices* also, *Exod. 12. 8.* to signifie to us the wholesome bitterness of pennance, wherewith the Faithful are to prepare themselves to the Communion, cleansing our Souls by pennance, from the sinful humours gathered together in our hearts, by the disorders of our lives: *Vt ipsa amaritudo pœnetentia, abstorgat a mentis stomacho, perversa humorem vitæ,* *St. Greg Hom. 12.*

This purity of Conscience required for the due receiving of the Virginal flesh of *Christ*, was further pointed out to us in the fall of the *Manna.* For we read in the Holy

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Scripture, that there fell in the night a dew upon the Field, and upon that dew the *Manna*: Dew lay round about the Camp, Exod. 15. 13. This dew was like a clean linnen to receive it, that it might not be soiled in falling upon the ground. By this dew is represented God's Grace, and by the *Manna* the Sacred Body of *Christ* receive upon it.

### *Prayer for Peace.*

*Lord Jesu Christ, p. 105.*

**H**ERE the Preist says a Prayer to beg *Peace*, Charity, and Union with our Neighbour, according to that of our Saviour, *Be thou reconciled to thy Brother, before thou comest to the Altar*, Matth. 5. 25. And the sign of his brotherly Charity, is a Kiss given to the Deacon at *High-Mass*, and which he should give to the rest of the Faithful with a *Pax*.

*St. Chry-*

St. Chrysostom gives a good reason for this Ceremony: *It is, saith he, because we are the Temples of Christ, and therefore do we kiss the door of the Temple, Hom. 3. in Ep. 2. ad Cor.*

This Charitable disposition was incomparably well figured out to us, in the *Jews eating the Bowels of the Paschal Lamb, Exod. 12. 9.* For the Bowels denote to us the tender love of Charity we ought to have for our Neighbour, and which St. Paul bore to the *Philippians*, when he said, *I covet you all in the Bowels of Christ, Philip. 1. 8.* The Bowels are not only the symbol and seat of Love, but that of most tender love, which Mothers have for their Children.

In *Masses* for the Dead, the *Pax* is not given, because the Dead being no more among us, we need not pray that we may live in peace with them.

*Prayer for Remission of Sins.**Lord Jesu Christ, Son, p. 107.*

**B**Y this Prayer the Priest beseeches *Christ* to strike in him an holy fear, that he may not rashly approach this Sacred Table, without such preparations as becomes his Divine Majesty.

Holy History tells us, *2 Kings* 6. 7. That *David* being resolved to bring the *Ark of the Covenant* into his City, and having, to that end, placed it upon a Chariot, where through the unruliness of the Beasts, being ready to fall, *Oza* standing by, stretch'd out his hand to uphold it; but *God* immediately punished him for his rashness *super te meritate*, he falling down dead in the place. Now the remembrance of this and the like punishments, strikes a just fear into holy Souls, and makes the Priest to beg, That he may be delivered from all dangers,

gers, considering the disproportion between the purity of his heart, and that of this *dreadful Host*.

*Act of Fear and Hope.*

*Let not the Participation, p. 107.*

**I**N this Prayer the Priest begs of *Christ* that he may not by abusing his Sacred Body, incur the heavy judgments he lays upon those that contemn the most dreadful of our Mysteries.

We have a lively figure of such abuses in the Old Law, where the humane hopes and trust, reposed by the *Jews* in the *Ark of the Covenant*, sets forth to us the manner of many *Christians* dealing with the Blessed *Eucharist*. For in the First Book of *Kings*, Chap. the Fourth, we read, That the *Jews* finding themselves defeated by the *Philistines*; the Elders of the People said among themselves; *Why hath the Lord struck us by the hands of the Phi-*

*Philistines? let us have the Ark of the Covenant brought among us, that it may preserve us from our Enemies,* 1 Kings 4. 3. Hereupon they caused it to be brought into the Camp: Nevertheless the *Ark* it self with the two Priests that brought it, was taken, the *Jews* again defeated, and thirty thousand of them slain upon the place.

Now these unexpected misfortunes beset the *Jews* for their making use of the *Ark* as an ordinary thing, and not as the Throne of the Living *God*. And because they did not humble themselves after their first defeat, nor had recourse to Prayer, and Fasting, as *Hester* and *Judith* had in the like occasions. Finally, because they never consulted the *Pontifes* and *Prophets*, to know whether *God* would be pleased to deliver them by this, or by some other means. Not unlike to those *Jews*, there are too many among *Christians*, that abuse the *Holy Eucharist* under pretence of reverencing it. They

They seemingly bear a great respect to *Christ*, and desire his presence to defend them against their spiritual enemies; but they neglect to prepare themselves worthily for his coming, by avoiding all dangerous occasions of displeasing him, by repressing their passions and vitious habits, and by deploring their sins before him.

As for the two *Priests*, it is marked in Sacred Scripture that they were were wicked and covetous, and sought more to please the People than *God*: And indeed we see they did countenance and authorise the Peoples desire in bringing to them the *Ark*. Those blind and self-interrested Priests, led this blind and careless People. The one and the other put their trust in the *Ark*, and the one and the other are overcome and slain at last. Thus are painted to us the sad successes of of indiscreet and rash Communion.

Lord,

*Lord, I am not worthy, p. 109.*

**H**ERE the Priest reflects on the humble Faith of the *Centurion*, how acceptable it was to *Christ*, when offering to visit him, he replied, *Lord, I am not worthy, &c.* Intimating therein the example of *David*, when he said, *How shall the Ark of our Lord come unto me?* 2 Kings 6. 9. showing by this their words, That in his high Mystery our Understanding must become the *Victim* of our Faith.

This Heroick Act of Faith, was typified in the *Jews* eating the Head of the *Paschal Lamb*, Exod. 12. 8. For the *Head of Christ*, is God, saith Saint Gregory; so that to eat the Head of the Lamb, it to consider with a lively Faith, that *Christ is God*; Hom. 22. in Evang. And therefore with profound reverence doth the Priest say, *Lord, I am not worthy.*



THE  
SACRAMENTAL COMMUNION.

Pag. 109.

WE are now come to the actual receiving of the Body and Blood of *Christ*, which is a Feast, whereunto the Faithful are invited, as to an Earnest of that Heavenly Banquet, which the Blessed enjoy above. *David*, when he received the *Ark of the Covenant* into his House, with joy; *Cum gaudio*, 2 *King.* 16. 12. And *Zachæus*, who received the Son of God with the like joy, *Except illum gaudens*, *Luc.* 19. 6. are the pictures of those Holy Souls, who conscious of their own unworthiness, do humbly receive and feed upon this *Bread of Angels*: For my *Flesh is meat indeed*, saith our Saviour. *John* 6. 56.

Now the chief effect of this Celestial Food, is to unite the Faithful with *Christ*; and the Faithful among them-

themselves; for by the *Eucharist* our Souls are espoused to *Christ*, and we become flesh of his Flesh; *He that eateth my Flesh, and drinketh my Blood, abideth in me, and I in him*, Joh. 6. 57. And by this wonderful design of *Christ*, breathing nothing but unity, he also mutually unites the Faithful one to another, how different so ever they may be in their conditions or interests; for since they all eat the same Divine Food, which hath a miraculous power to change and convert them into it self, it communicates to them such an union as composed all their differences.

This double union is excellently figured by the Bread and Wine; the one made up of many grains of Corn, the other of many grapes of the Vine. And *Abraham* with his Family are the first mentioned in Scripture, that received the Communion *under the species of Bread and Wine*, Gen. 14. 18.

## V. PART.

THE  
POST-COMMUNION,  
OR  
THANKSGIVING:

Answering to what was done  
by the *Jews* in the Old Law,  
after their eating of the  
PASCHAL LAMB.

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*Of the Post-Communion in  
general.*

**T**HE Communion being ended, follows the Thanksgiving, which is the last part of the *Mass*, and begins at the Versicle called the *Communion*; because

cause of old it was sung, whilst the people did receive.

As it is not sufficient for, the nourishment of Man's Body, that he eat ordinary Bread, and let it down into his stomach, unless it be also digested by his natural heat, and turned into his substance : So it is not enough to eat and receive into his stomach this Bread of Angels, come down from Heaven, unless it be in some measure spiritually digested by the heat of Charity : that so it may transform the *Christian*, and make him become as it were another *Christ*.

*David* once complained, that his heart was dry'd up like Grass cut in a Field : *Because* saith he, *I have forgot to eat my Bread*; he doth not say, because I have forgot to take it, but to eat my Bread : *I have forgotten to eat my bread*, Psal. 101. 5. For People often take this Sacred Bread, but do not eat it : That is, they make it not pass into the nutriment of their Souls. When *Christ*

*The Thanksgiving.* 225

*Christ* said to the *Apostles*; take and eat, he seems to intimate thereby. that many would receive it, who would not eat it in the sense above-said.

Now to the end this Divine food may become more effectually the sustenance of our Souls; we ought to have greater reverence towards it, after we have received it, than before we actually receive it. But by a strange abuse, the contrary is frequently done, for too many after they have received it, think no more of it. In which they do like him that should make great preparations to entertain a Prince at his House, and when he is once entred, should leave him there alone, without attending upon or shewing him the least respect.

We should carefully consider what *St. Bonaventure* and other *Fathers* remark; That to receive unworthily, is not only to receive the Body of *Christ* in mortal sin; but likewise not to receive it with that reverence,  
and

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and attention that is due to it. Nor is this reverence to be given, for the moment only of our receiving, or for the time that proceeds the *Communion*; but we ought in all our following actions, to demean our selves as having in some degrees been made partakers of this unspeakable Mystery.

And of this comportment and recollecton, the *Manna*, ( which fell not upon the *Sabbaoth* day ) was a figure; *God* commanding the *Jews* to remain at home: *Let each Man tarry with himself*, *Exod.* 16. 29. By which figure we are instructed, that at least, for the day of our receiving this Heavenly Gift, we ought to remain at home: That is, to lay aside all worldly cares, and apply our selves interiorly, to the Meditation of this Divine Mystery.

THE

## THE ANTHEM,

Termed

*COMMUNION*, pag. 11 3.

**T**His Anthem is usually a Versicle of a Psalm, sung in a cheerful tune, while the Priest and the People are receiving the blessed *Communion*, whence it takes its denomination of *Communion*.

Now, the reason why this Anthem is sung in a cheerful tune, is, to express the joy and transports of a Soul sitting at this Heavenly Banquet, and relishing the sweetness of this Divine Food, figured by the *Manna*, which Scripture tells us, to have had the tast of *Honey*, *Exod* 16.<sup>31</sup>. Yet none but perfect Souls do relish this sweetness, which is therefore stiled by St. *John*, the *hidden Manna*, *Apocal.* 2. 17.

The cheerful tune of this Anthem is figur'd to us in the second Book of *Kings*, where it is said of *David*; that

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that when he brought the *Ark of the Covenant* into his City, he danced before it, with all his force : *He did dance with all his might before our Lord*, 2 Kings 6. 14. This Mysterious dance, saith a great Doctor of the *Church*, is an admirable picture of a Christian Life. For as in dancing all the steps are order'd according to the tune and cadence of the *Musick*; so in a Christian Life, all the steps are to be order'd according to the sound and harmony of the word of *God*, as being the rule of our lives ; the Scripture saying, *That God directs the steps of Man, The steps of Men shall be directed with our Lord*, Psal. 36. 32.

*The Post-communion*, pag. 112.

**T**HIS is the publick Prayer, said after the *Communion*, in Praise and Thanksgiving to *God* for all the the Blessings we have received. This is done in imitation of *Christ* himself, of whom the *Evangelists* write,



write, That after the *Communion* at his last Supper he sang a Canticle of Thanksgiving : *And an hymn being said*, Matth. 26. 30.

This was the custom of the *Jews*, as we learn it out of their Ritual and Liturgical Books : For after they had eaten the *Paschal Lamb*, they passed a good part of the night in singing Psalms together. And as for the Canticle or Psalms, which they sung after this Mysterious Supper, *Baronius ad An. 34. Brugenfis*, and others hold, that it was the six Psalms, that bear the title of *Alleluia*. And to these six, a seventh is added by *Cornelius a Lapide*. The whole seven are these :

*Laudate pueri Dominum, 112.*

*In exitu Israel, 113.*

*Dilexi, quoniam, 114.*

*Credidi, propter, 115.*

*Laudate Diim omnes gentes, 116.*

*Confitemini Domino, 117.*

*Beati immaculati, 118.*

Now,

Now, the Collect and Prayer in the *Mass* called the *Post-communion*, answers to that Thanksgiving of the *Jews*. And though our *Post-Communion* seems very short in respect of the Jewish Canticle; yet we must consider, That our Even-song or *Vespers*, is but an extention of the *Post-Communion*. And therefore on *Easter-Eve*, instead of the *Post-Communion*, immediately after the *Communion* in the *Mass*, *Ite Messa est*, is said after Even-song.

By what hath been said we may learn how to hear Even-song with the same intention the *Church* had in ordaining it. That is, to mind and praise *God*, for the grace and Blessings we have received in the Sacramental or Spiritual *Communion*. And if we reflect on the substance of the Psalms said on Sunday Even-song, we shall find, that they all relate to the *Communion* of the same day.

For Instance the first Psalm *Dixit Dominus*, &c. is all in praise of  
the

the Priesthood of Christ. In the Psalm *Confitebor*, &c. we praise God for the Sacred food he hath bestowed upon us, *Escaam dedit timentibus se*. By the Psalm *Beatus vir qui timet Dominum*, we are encouraged to the observation of God's Commandments, in order to a frequent Communion, which is the happiness attainable in this life. The Psalm *Laudate pueri Dominum*, is an invitation to praise God, for his wonderful care in providing this Sacrament, for the benefit of our Souls. By the Psalm *In exitu Israel*, we praise God's Bounty, for our delivery from sin, by this Sacrifice of our Religion. The Cantic *Magnificat*, spoken by the blessed Virgin, is a precedent for us to imitate, when we have received her blessed Son in the Sacred Communion.

*Depart, Mass is finished, p. 115.*

THE Prayer of Thanksgiving being ended, the Priest, in saying *Ite, Missa est*, bids the People depart,

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part, and enjoy the Blessed fruits of the *Communion*.

When he says, *Bless we our Lord*, as he doth in *Advent*, *Lent*, and at divers other times ; he thereby invites the People to a further praising of *God*, according to their devotion.

*Almighty God*, p. 115.

**A**T the end of *Mass* the Priest gives a Benediction to the People before they depart, as a Seal to close up the Blessings received in the *Communion*. This Form of blessing the People, *God* himself prescribed to the Priests, saying : *Thus shall you bless the Children of Israel, and you shall say to them, 24. Our Lord bless thee, Num. 6. 23.*

*In the beginning*, p. 117.

**A**Fter the blessing, immediately follows the Gospel of *St. John*, which containing the great Mysteries of the Divine Persons, and of the

*The Thanksgiving.* 233

the Sacred Humanity of *Christ*, is hear read, to raise in us a hope and confidence of enjoying in the next Life a clear vision of the same Mysteries, by virtue of the Blessed Sacrament, received here on Earth. As also it is read in imitation of that excellent Discourse which *Christ* made to his Apostles after he had given them the Holy Communion: to signifie, That the Word of *God* is the Food of our Souls, as well as his Body; because he joyned these two together.

This our purchase of Heaven, after this life, was notably figured to us by Mount *Horeb*, where the poor persecuted *Elias* arrived at last, by the refreshment he received from a small Cake, and a Pot of Water brought by an Angel, while he lay sleeping under a Juniper Tree, 3 Kings 49. 6. This Travel of *Elias*, even to Mount *Horeb*, may signifie the progress we are to make by holy desires and good works, even to the top of Christian Perfection. But in this Pilgrimage our true Bread

M 2

and

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and sustenance is the *Body of our Saviour*, given us by his Angels, that is, by his *Priests*. And the dew of *God's Grace*, is that which is signified by the Pot of Water given to *Elias* with his Cake.

*S. Austin*, as grave Authors assure us, used to say; That this Gospel should be writ in Golden Letters, and be placed in some eminent place of every Church. And accordingly the Primitive Christians were wont to carry it tied about their Necks, as another Symbol of their Faith, and as a Spell against the malice of Devils.

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**PRACTI-**

# Practical Directions

During the

TIME of MASS.

Most conformable of the Inten-  
tion of the *Church*.

AND

To the end of the *Sacrifice*.

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## IV. PART.

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*Quis fidelium habere dubium potest, in ipsâ IMMOLATIONIS horâ, ad Sacerdotis vocem cœlos aperiri, & in illo Jesu Christi Mystério, Angelorum choros adesse. S. Greg. Dialog. Lib. 4. cap. 57.*





## QUESTION.

*Which is the best way of hearing Mass?*

**I**F you ask me, which of all the several ways of hearing Mass, is the best? I will tell you in a word, That the best way is that which is most conformable to the intent of the Church, and to the end for which the Sacrifice of the Mass was ordain'd. This is plain to all: nevertheless, I offer it not, as of my own, but I have it from the pious and learned *Rodrigues*, who in the Second Part of his *Christian Perfection*, Chapter XV. treats of this matter in these words:

*We must suppose two things, says he, 1. That mass is not only a Remembrance and Representation of Christ's Passion on the Cross for our sins; but it is really the same as it was then, and of the same virtue and price.*

M. 4 +

2. That

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2. That though none but the Priest speaks in this Sacrifice, and that he alone offers it, nevertheless all they that assist thereat, offer it also conjoyntly with him. That being granted, I say, the best way to hear Mass, is to joyn with the Priest in this Sacrifice, and to follow him attentively in all what he does; being fully perswaded of this Truth; That we are all met together then; not only to hear Mass, but also to offer conjoyntly with him, the adorable Sacrifice of Christ's Body and Blood. I say, that the Sacrifice of the Mass is offer'd up for all the Assistants; the best sort of Devotion therefore we can have at that time, is, to be very mindful of what the Priest either does or says; and to say and do on our side the same things, as far as we can.

Nothing is more rational than this conclusion; for the Sacrifice being common to the people with the Priest, who sees not plainly, That the intention of the Church is, to joyn, as *Hugo of S. Victor* says, our heart with the voyce of the Priest?  
and

and to offer the same Sacrifice, we must say the same things.

Wherefore, of several sort of Devotions which may be practised during the Holy Mass, *Rodrigues* relates but Three, 1. To think of Christ's Passion. 2. To offer and to sacrifice with the Priest. 3. To receive, at least spiritually, whilst the Priest receives. But he prefers the second manner before the first: and that indeed with reason; because the Mass being the true Sacrifice of Religion, we must renew it, and offer it up to *God* the Father. So that they who spend the time of Mass in other Devotions than that of the Sacrifice, such as are the saying of the Beads, or reading Psalms, seems to swerve farther from the spirit of the Church, and the end of the Sacrifice. Not that they are censured as if they did ill, but we speak here of what might be done for the best.

The Holy Ghost, knowing the weakness of Man, who knows nei-

ther how, nor what to pray for, hath inspired the Church with the Prayers of her Liturgy, her Ceremonies, and her order. Thus teaching the Children by the Mother, what they must think of, and beg for, to perform worthily the most excellent of their Prayers. The common people could scarce tell how to represent to themselves Christ's Passion, to renew his Sacrifice. They would not know, when to humble themselves, to pray, to praise *God*, to give thanks, nor to offer for their own necessities, did not the Church furnish them with words, in the mouth of the Priest, and matter to meditate upon, whilst the Priest speaks and acts in their common name.

Again, The Church forbids to call any Mass *peculiar*; because all is there in common: 'tis therefore her intention that all do there the same thing, with the same mind. Whence it is, That a great Archbishop of *Rouen*, who assisted at the Council  
of

of Trent says, *There is no peculiar Sacrifice. 'Tis offer'd for all the Church.* As often as the Priest says; Let us pray, 'tis to admonish you to renew your attention, and to joyn with him in the suit which you make by him. 'Tis not at that time seasonable to have peculiar Prayers. All kind of Prayers must cease when the Priest prays, and offers up the Sacrifice for all. You must be attentive to the Prayer, which he is making to God, both for you, and for all that are there present: and that you think of the Sacrifice in offering both it, and your self by the Priest, in the spirit and union of the Church.

This Holy Prelate could not express himself in plainer terms, of what he held with the whole Church, to be the best way of hearing Mass. Nevertheless we must not think, that either these two pious Authors, nor those who are of their mind, condemn others of sin, who (being at Mass with piety and reverence) follow not the Prayers of the Priest, but say other  
par-

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particular Devotions, which have no report with what is done at the Altar.

There remains only now, to give some *Practical Directions* of what is the spirit of the Church in each part of the Mass; and that to hear it in the best manner, we enter at each Action into those Sentiments which the Church expresseth by her words; by saying what she says, and by thinking what she thinks. To the end, That by this entire union of actions, words, and thoughts, we may more effectually obtain God's Grace.

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### I. PART.

## I. PART.

THE PREPARATION  
OF THE OFFERERS.

From the Beginning to the  
Offertory.

*At the beginning.*

**A**T the beginning of the Mass,  
say; O most merciful Fa-  
ther, who hast so loved the  
World, as not to spare thy only be-  
gotten Son; but gavest him up to  
the cruel Death of the Cross, for  
our Redemption: Nay, and wilt  
have the same Oblation daily re-  
newed, to apply the fruit of his  
Passion to us: Grant, we beseech  
thee, that we assist with all Reve-  
rence, Attention and Devotion to  
this Mystery of thy Divine Wisdom  
and goodness: to the end we be  
made partakers of the Fruits of the  
bloody

bloody Sacrifice of the Cross, by this unbloody Oblation of the Altar.

*At the Confiteor.*

**M**ake an Act of Contrition, saying; O my dear Saviour, since it was sin, which made thee suffer, both a most painful and shameful death: I here humbly crave thee pardon, for having been the cause of thy bitter Passion, by my sinful Life. Dear Saviour! I will strike no more Nails into thy innocent Hands, by sinful deeds. I will add no more Thorns to thy Crown, by my sharp words to others. I will pierce no more thy side with the evil motions of my heart.

*At the Gloria.*

**W**hen the Priest says, *Gloria in Excelsis*, or the Hymn of Angels, learn it (*Page .*) and say it with a low voice, following the Priest. Admire that we being  
sin-



sinners, God suffers us to rehearse the Canticle of Angels.

*At our Lord be with you.*

**B**E thou always with us, O my God, and let thy Grace never depart from us.

*At the Collect.*

**W**Hen the Priest invites the People at the Collect, to joyn all their Prayers together in one, saying, *Let us pray*: Then say; Almighty and Eternal God, we humbly beseech thee, to cast a favourable look on us here met together; and vouchsafe mercifully to receive the prayers of the Church from the mouth of the Priest our publick Embassador, and Mediator between Thee and us. Through the merits of thy Son Jesus Christ; in whose name we are sure not to be denied.

*At*

*At the Epistle.*

**H**Earken to the *Epistle* which is made up of the Writings, either of the Prophets or the Apostles, as it were either a Prophet or an Apostle, that spake to thee. Then say; O everlasting *God*, who never fails to stir us up, thy unworthy Servants, by thy publick Ministers, whether Pastors, Apostles, or Prophets, to the service and love of thy holy Name: and to arm us against the snares of the Devil, the World, and the Flesh; Grant we beseech thee, that we all heartily embrace thy admonishings: and that we seriously labor to conform thereunto our lives and conversations. —

Finally, grant us, That we never be damned the more, for having known the way of Truth, and thy holy Will, by many Teachers thereof, and not to have done it. Grant us, we beseech thee, grace and strength, that we effectually do, and pra-

practise what we have been so often taught.

*At the Gradual.*

**O** Lord! how sweet are these words of this Epistle to my Ears, above all Musick in the World: Let thy voice, and the words of thy Apostles, always sound in my Ears.

*At the Gospel.*

**L**ord Jesus Christ, who camest a Master from *God*, and teachest the way of *God* in Truth, formerly seen on Earth, and conversing with Man; and now a-days also dost teach us by the Writings of thy Evangelists and Preachers; fit our understandings to conceive thy wholesome Doctrine; warm our affections with zeal of heavenly wisdom; and teach us to do so thy will, That our *morals* may answer to our *Faith*; for both to know, and to do, are the effects of thy Grace.

*After*

*After the Gospel, say ;*

**P**Raise be to thee, O *Christ*, who vouchsafest both by thy self, and thy Apostles, to Preach the Gospel to the World, and to enlighten the incredulous with the light of True Faith. Enlighten my Understanding, and enflame my affections, That I may both plainly see, and chearfully perform thy holy Will, thy sacred Precepts, thy Counsels and Inspirations.

*At the Nycen Creed.*

**A**S we believe to justice in our heart ; so is profession made by the mouth to salvation. We must therefore learn and rehearse this *Creed* with the Priest, with a lively Faith and sense of Piety : and so we shall raise in our selves an ardent zeal for the True Faith of Christ, and consequently constancy and perseverance. Nothing is more apt to  
kindle

kindle the true love of *God* in our hearts, than a lively and active Faith.

Lord, I stedfastly believe all these Articles of Faith, and all others which the Holy Catholick Church proposeth to us to be believed; and am most willing to suffer loss of Estates; nay, of Life it self, rather than deny the least point of the Catholick Faith; and in this Faith I will live and dye. O dear Lord, What have I deserved of thee, that I should be called to thy saving Faith, and be made a member of thy Holy Church? Impart, I beseech thee, the like favour to all mislled, mistaken, and unbelieving Christians; That they may truly serve thee their Maker and Redeemer.

II. PART.

## II. PART.

The PREPARATION  
OF THE  
BREAD AND WINE,*From the Offertory, to the Canon.**At the Offertory.*

WHILE the *Offertory* and the following Oblations are made by the Priest let us reflect on some of the most Illustrious offerers: for instance, on the Blessed Virgin *Mary* buying a pair of Turtle-Doves at the Temple-gate, and offering them up to the Eternal Father. Let us further consider and join our affections with the Kings that came from the *East*, to make their Offering of *Gold*, *Myrrh*, and *Frankincense*, to the Blessed JESUS. And after their example, let us dedicate and consecrate to God, our Estate,  
our

our Fortune, our good Name, our dearest Friends, and all whatsoever is ours: They are all his, and we have only the use of them by his Grant.

I offer unto thy Divine honour and glory this Bread, Wine, &c. and together with it all my Estate, Wealth, and all my goods of Fortune, that they may all be spent this Day, and all the days of my Life, in thy holy Service, the setting forth of thy holy Name, and to the assistance of my poor Neighbour.

*At the holding up the Bread.*

**W**Hen the Priest holds up the *Paten*, Offer up thy Heart therein; to this intention, That as the Bread there present is to be turn'd into the Body of *Christ*, so may thy heart be transformed into *Christ* himself through love, and by imitation: and so truly say: *I live now not I, but Christ liveth in me, Gal. 2, 20.*

*At*

*At the blessing of the Water.*

**W**Hen the Priest pours Water into the Wine, say, Mingle O my sweet Saviour Water with my Wine : That is, temper, O Lord, my prosperity and adversity so together ; That I neither be puffed up with prosperity, nor dejected with adversity.

Desire to be wholly swallowed up in the Ocean of *Christ's* merits, and breath after an intimate union with *God*.

*At the washing his Fingers.*

**V**Hilst the Priest washeth his Fingers ends, humbly beg of God to have your Soul washed from its filth and wickedness, saying this verse of the Psalm, *Miserere : Wash me still more from my iniquity and cleanse me from my sin.* Dew down ye Heavens from above some drops of Divine Grace ; or rather



ther shewre down abundance of your delicious Waters upon my Soul; cleanse it from all impurities: *Besprinkle me, O Lord, with hyssop, and I shall be purify'd; wash me, and I shall become whiter than the very Snow.*

*At the Preface.*

**R**aise up your heart to the Glories of Heaven praising and adoring the sacred Trinity, as if you were amidst the Blessed Saints, and Angels, saying both with them and the Priest, *Holy, Holy, Holy, Lord God of Sabbaoth.*

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## III. PART.

The MAIN ACTION  
OF THE  
SACRIFICE.

*From the Canon to the Pater noster,  
Consisting of five Prayers.*

At the first Prayer :

*Therefore most merciful Father.*

**A** Almighty and most merciful Father, receive I beseech thee this holy Sacrifice, which I offer here, First for the necessities of the Catholick Church in general, which I beseech thee so to direct in this age of Errors, that she may bring all misbelievers into the way of Truth : And all Believers into the way of Piety and Salvation.

Next I offer it, O Eternal Father,  
for the good of our holy Father the  
Pope,

Pope, and all Prelates in general: but in particular, for my Lord our own Bishop, and others who have care of Souls under him; to the end, that thou vouchsafe to govern thy Church, to thy own Glory, to their and our own Salvation.

I offer it also, for all Christian Princes in general, and particularly for our Sovereign Lord King *James*, under whose Power and Authority we live; that he may long and happily Reign in peace to the good of his People, and discharge of his Conscience: Finally, for all the Royal Family together, that thou, O God, wilt preserve and encrease it in all Blessings.

I offer it, for all my Benefactors, that God vouchsafe to reward their Charity; for all in affliction, either in Body or Mind; for Widows, Orphans, the Poor and the Sick, to obtain Comfort and Relief; for all persons in danger, either by Land or Sea; for Women with Child, that their Children receive Baptism;

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for persons of all conditions and callings; for all the Fruits of the Earth, that we may reap them in such quantity and quality, as may turn to our own Food, to give Alms to the poor, and a Sacrifice to thee O God.

### At the Second Prayer.

*We therefore beseech thee.*

I. **I**N the mean time that the Priest is at this part of the *Canon*, by an Act of Faith acknowledge your self a sinner, and so lyable to the Divine Justice for a multitude of offences by you committed, against his Divine Majesty.

II. Be truly sorrowful for them, offer *Victims* in satisfaction, and instead of a Calf which God commanded to be offered for expiation of sin, *Levit. 4.* offer all the pains and sufferings of your Body. Instead of Turtles commanded in the same place, offer the retirements, the sighs,

sighs, and groans of a penitent heart whereof these Birds are the symbol. Instead of Salt, commanded in the second Chapter, endeavour to avoid sin for the future, and preserve your self from its corruption. And because in the Sacrifice for the expiation of sin, *God* would have neither Oyl, nor Incense offered to him, *Levit. 4.* (they being the symbols of Earthly joys and pleasures) debar your self daily of some kind of pleasure, because you daily sin.

III. But seeing evidently, That this your payments come short of your debts and trespasses, even when you have done your utmost endeavour; in supply of what is wanting to your payment, present to our offended *God* the sufferings of his Saints; but offer especially this pretious *Victim* of *Christ's* Body in a full discharge of your debts, saying with the Devout *St. Bernard*: *De te Domine suppleo, quod minus habeo*; *Serm. 1. de Epiph. 2. Med.*

At the Third Prayer, and Consecration.

*Which Oblation do thou.*

**T**HOU, O *Christ*, art the King of Glory.

Thou art the eternal Son of the Father.

Thou undertaking to deliver man, didst not disdain a Virgins Womb.

Thou having overcome the sting of Death, hast opened the Kingdom of Heaven to the Faithful.

Thou sittest at the right hand of *God*, in the Glory of the Father.

Thou art esteem'd the Judge to come.

We therefore beseech thee to help thy Servants, whom thou hast redeem'd by thy precious Blood.

*Act of Homage to God.*

**B**Y a lively Act of Faith, acknowledge to the Sovereignty of *God*, as being the Author both of our Creation and Preservation, and that we in all things depend upon him, who is the sole independent Being.

II. In acknowledgment of which Sovereignty; we must offer him Sacrifice as the Supream Homage due to his Divine Majesty. And because he commanded three sorts of things, *viz.* Beasts, Birds, and Liquours to be entirely burnt and destroy'd in honour of himself; *Levit. 1.* we should likewise present our selves before his Altar, and offer up our Lives and Estates as Victims wholly prepared to be immolated and consumed in a perfect Holocaust, when ever his Honour shall require it, in testimony that we hold them all of him. For otherwise, it were to present to *God* an external figure, destitute of the Truth we pretend to.

III. Yet all this not being an Homage proportionable to his Greatness; we must above all, substitute *Christ* here mystically immolated on the Altar, protesting that his Divine Majesty deserves to have so precious a Life consecrated to his Honour.

*Act of Thanksgiving.*

I. **B**Y an Act of Faith, acknowledge that all the benefits, graces, and favours you enjoy, either in Body, or Soul are poured down, upon you, from the inexhaustable Source of *God's* meer Liberality.

II. Shew some kind of gratitude in requital; First in prizing and publishing *God's* benefits: In presenting our selves, as a Votive Table hung up at his Altar, in a sign and memorial to the whole World of the obligations we have to him. Finally, in making the best use of them.

III. But knowing that though we should melt away into these affections of gratitude; yet this kind of  
Thanks-



Thanksgiving would still be too mean to countervail the Divine favours, we here offer up *Christ*, in supply of what is wanting on our part.

At the Fourth Prayer :

O R

*The Memento for the Dead.*

**O** Compassionate Creator, take pity on the Souls in Purgatory : and grant, that the infinite merit of thy Son's Passion may be extended to the Church *suffrant* ; and that one drop of that precious Blood, may free from the pains of that purging Fire, the Souls of *N. N.* that they may speedily pass from the Church *suffrant*, into the Church *Triumphant*, and be translated to that State of Glory, for which thou eternally designed them.

## At the Fifth Prayer.

*To us also sinners.*

I. **A**cknowledge on the one side the inexhaustable riches of *God*; and on the other our extream poverty, who having nothing, stand in need of all things.

II. Being pressed with our wants, let us approach the gates of this *God* so exceeding rich, and in all humility present him our Petitions. Let us beg of him an innocent and undefiled Life, such as is represented to us by the unspotted Lamb, which *God* commanded should be offered to him, *Levit.* 3. 7. 1. Let us beg of this Rich Lord the Light of Truth, and the chearfulness of an upright Conscience, signify'd by the Oyl and Wine. As also grace to avoid the giving of scandal, represented by the Incense offered in the Law, *Levit.*

2.

III. Considering that our importunities.

tunities have nothing in them, to enforce his Bounty to open his hands upon us, and dispense his Treasuries, let us in supply present to him the unspotted Lamb, lying upon the Altar: and doubtless our Petitions will not be rejected. For what he will not give to us, he will grant to him, in whose name we are promised not to be deny'd, *John* 14. 13.

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## IV. P A R T.

## THE COMMUNION.

From the *Pater Noster*,  
To the receiving the Eucharist.

**W**Hilst the Priest prepares himself to the Communion, we must stir up our selves to a spiritual Communion, by lively Acts of Faith, Hope, Charity, Humility, &c. in these or the like terms;

Lord Jesu, I acknowledge thee to be the *living Bread*, which cam'st down from Heaven, to be thy self our Food, and to that end (through wonderful Love and kindness) hast strangely conceiled thy Self under the likeness of Bread and Wine. I believe that there are hid in thee, as thou art here, infinite Treasures of spiritual gifts, great plenty of grace; after all which my poor Soul earnestly longeth, in hopes to be made  
par-

partaker thereof. I readily believe the words which thou saist : *He that eateth me, the same also shall live by me,* Joh. 6. 57. Behold the living Bread ; I wretched Sinner, starved almost with Cold and Hunger, subject to many infirmities ; I come to thee, that feeding on thee, I may receive true and abundant Life from thee : turn not away from my unworthiness, my weakness, nor my poverty. *O Bread of Life* which descended from Heaven, to give life to the World ; givethy self to my Soul, that I may live for thy honour, in thy favour, and by thy grace. *Deliver me* from all Corporal, Spiritual, Temporal, and Eternal Miseries : from Sin, Satan, and my Self.

*Lord, I am not worthy.*

I Sincerely acknowledge that I am unworthy *that thou shouldst enter under my roof*, And therefore I presume not to bring thee into the dwelling of my heart, by a real receiving of thy most Sacred Body : but I know and believe with the good  
Centuri-

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Centurian, that ( tho absent ) thou canst heal, enrich, and sanctify my infirmity, *only by a word*, without the Sacramental Communion. For if the sight of the Brazen Serpent, was so effectual that it could cure the bytings of the Fiery Serpents, shall not Faith prove yet more powerful, through which I look upon thee, for remedy against the Stings of Hell's Serpents ? That was but a type and figure ; thou art the Truth it self. And if only touching the Hemm of thy Garment could drive away incurable Diseases ; what powerful effect may not the touching thy most august Body and precious Blood have, tho not corporally, yet even mentally and in desire ? If the shadow of thy Disciple could expell all corporal diseases ; what Spiritual disease shall be able to withstand and not to yield to the brightness of thy Divine Majesty ?

Come therefore to me , O Lord, and heal my sinful Soul, feed it's hunger, and strengthen its weakness:

Thou,

Thou, who with the will of thy Father, and the co-operation of the Holy Ghost didst enliven the World by thy death; enliven me, feed me, and sanctify me by vertue of this thy most Sacred Body and Blood: Deliver me from all sin: make me ever keep thy Commandments, and never suffer me to be parted from thee.  
*Amen.*

*At the Communion.*

### THE SPIRITUAL COMMUNION.

THEY, who for some impediment of Body or Soul, cannot receive well the Sacramental Communion, should at least make a Spiritual one by receiving in desire and affection, as the *Council of Trent* doth earnestly exhort, *Sess. 22. cap, 6.* otherwise, so far as it lies in them, they render the Oblation of the Sacrifice imperfect, by not applying to themselves the merits and fruits of the *Cross*; which *Spiritual Communion* may be made in these or the like

like terms, while the Priest is receiving.

O Bountiful JESU, who doest not only accept the pious actions of men, but even their Holy desires; Behold I a poor sinner present my self to receive in a Spiritual way, what I dare not in a Sacramental. Behold I open the mout<sup>h</sup> of my Soul, and I stretch forth to Thee the arms of my desires. Come, O dear JESU, come then that my Soul may at least pick up some few crumbs of thy Divine Grace. Lord JESU, who doest invite us to this Bread of Angels; look grationsly upon me, as thou didst upon the poor Publican standing off, and knocking his breast, and remove from me, what may be displeasing to Thy Sacramental presence.



V. PART.

The THANKSGIVING  
After the COMMUNION.

*An Hymn being said, they went forth,  
Matth. 26. 30.*

THE HYMN.

*Pange lingua.*

**S**ing, O my Tongue, devoutly Sing,  
The glorious Bodies Mystery,  
And of that precious Blood the  
King

Of Nations, poured forth to free  
The World from a disastrous doom.  
O Blessed fruit of Noblest Womb.

On us bestow'd, for us by Birth,  
He from a Virgin did proceed;  
And b'ing conversant on Earth,  
Till he had sown the Gospel Seed:  
The time of his prolonged stay,  
He closed in an admir'd way.

He

## 270 *Practical Directions.*

*He on the final Supper night,  
Among his brethren taking seat ;  
And well observing the antient Rite,  
Touching the Laws prescribed Meat ;  
Gave to the Twelve, his chosen band,  
Himself for Food with's proper hand.*

*Th' Incarnate Word, by words he  
said,  
Turn'd into Flesh, substantial Bread,  
And Wine, the Blood of Christ was made,  
Though sense found nothing altered.  
This to confirm in hearts sincere,  
There needs no more, if Faith be there.*

*Tantum ergo.*

*To this great Sacrament therefore  
Let's give the Prostrate worship due ;  
and may the Antient Rite no more  
Take place, but yeild it to the New :  
Let Faith in Christ supply  
The Senses in sufficiency.*

*To Father and the Son lets bring  
Triumphant praises ; lets aspire  
Their honour, power, and blifs to sing,  
While Benedictions fill the Quire :  
To him that from them both is sprung,  
Let equal Praise come from each Tongue.*

*Amen.*

*Vers.*

*Practical Directions.* 271

*Vers.* Bread from Heaven thou hast given us, Alleluja.

*Resp.* Having it all delectation, Alleluja.

*Anthem.* O Sacred Feast, in which *Christ* is received : the Memory of his Passion is renewed : Our Soul filled with grace, and the pledge of future glory given unto us, Alleluja.

*Let us pray.*

O God, who under the admirable Sacrament, hast left unto us the Memory of thy Passion: Grant we beseech thee, that we may so worship the Sacred Mysteries of thy Body and Blood, that we may continually feel in us the fruit of thy Redemption. Who livest and reignest, &c.

*At the Blessing.*

O Jesu, bestow on me this day thy *Blessing* with this Benediction of thy Minister, that at the last

last day of Judgment, I may receive that happy *Benediction* amongst thy Elect Children : *Come ye blessed of my Father possess the Kingdom prepared for you, from all Eternity.*

*At St. John's Gospel.*

**I**N the First part of St. *John's* Gospel we learn, how great is the Gift, whom we have received, hidden under the species of Bread and Wine ; namely the eternal *Word*, by whom all things are made, in whom we live, and by whom we are enlightned. Next consider, whether these words belong not to thee ; *The Light shineth in Darknes, and the Darknes did not comprehend it, Joh. 1. 5.* For as the Sun is present to a blind-man, but the blind-man is absent to the Sun ; in like manner, Mens worldly minds are as it were wrapt up in darkness, they perceive not the inward Light of God, and so are not enlightned by it.

Consider also these other words:

*He*

*He was in the World and the World knew him not. 10. He came into his own, and his own knew him not. vers. 11. lest we prove guilty of the same. Again consider, that he gave them power to be made the Sons of God. and let us beg, That the truth of these words be fulfilled in us. Finally, Reader, hear this Gospel with a sense of thankfulness, for the benefit of Christ's Incarnation, and our calling to the true Fath.*

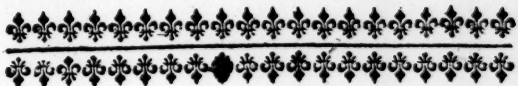
## THE CLOSE.

**S**T. Bernard, who (kindled with Faith and Zeal) didst overcome the Schismatick and obstinate *William Duke of Aquitain* with thy right hand, Armed, not with a Sword, but with the Sacred Host of *Christ's Body* : *Pray for us.*

That being Strong in the Faith of this Sacrament, we constantly resist both the Devil and his Ministers, who jointly oppose the Truth of this Mytery.

*Vita S. Barnardi. l. 2. c. 6.*





A N  
 APPENDIX.

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THE  
 USUAL MASS

For the DEAD.

*The Introit.*

**E**Ternal rest give to Them, O  
 Lord : and let perpetual  
 light shine unto them.

*Psalms. 64. 1.* An Hymn, O God, be-  
 cometh thee in *Sion*: and a Vow  
 shall be rendred to thee in *Hierusa-*  
*lem.* Hear my Prayer: All Flesh  
 shall come to thee.

*The*

276 *The Mass for the Dead.*

*The Prayer.*

*For Bishops, or Priests*

**O** God, who hast vouchsafed thy servants a place in the rank of Apostolical Priests, endowing them with Episcopal or Priestly Dignity and Power; Grant, we beseech thee, that they may be joyned to them in perpetual society. Through our Lord *Jesus Christ*.

*For our Brethren, Kindred, and Benefactors, Deceased.*

**O** God, who art the giver of Pardon, and lover of Man's Salvation; Grant, we beseech thee, of thy merciful Clemency, That our Fellow-Brethren, Kindred, and Benefactors, who are departed this Life, may by the Intercession of the Ever-blessed Virgin *Mary*, and all thy Saints, attain to the Fellowship of Everlasting Happiness.

*For*



## *The Mass for the Dead. 277*

*For the Dead in general.*

**O** God, the Creator and the Redeemer of the Faithful; Grant to the Souls of thy Servants, both Men and Women, remission of all their Sins, that by the Pious supplications of the Faithful for them, they may obtain the Indulgence they have always wish'd for. Who livest and reignest with God the Father, in the unity of the Holy Ghost, God world without end.

### *The Epistle.*

*The Lesson out of the Book of the Apocalypse of the Apostle Saint John,  
Chap. 14. 13.*

**I**N those days, I heard a voyce from Heaven, saying to me: Write, Blessed are the Dead who die in our Lord, from henceforth. Now, saith the Spirit they rest from their labors; for their works follow them.

*The*

## 278 *The Mass for the Dead.*

### *The Gradual.*

**E**Ternal rest give to them, O Lord: and let perpetual light shine unto them.

*V.* The Just shall be in Eternal memory. He shall not fear at the hearing of evil.

### *The Tract, or Doleful Song.*

**A**Bsolve, O Lord, the Souls of all the Faithful, departed, from all the bonds of their sins.

*V.* And by the assistance of thy Grace, may they escape the Judgment of thy Vengeance.

*V.* And enjoy the happiness of Eternal Light.

*The*

The SEQUENCE.

*Dies ira, dies illa.*

**D**AY of wrath, that dreadful day,  
Shall the world in Ashes lay,  
David and the Sibills say.  
What a fear will all surprize.  
When the Judge aloft in Sky's,  
Comes to hold his great assize !  
The last Trump with dreadful groan,  
Through the graves and regions blown,  
Summons all before the Throne.  
Death and Nature both shall quake,  
When Mankind from death shall wake,  
Rising his accounts to make.  
Dooms day Book shall be ordained,  
In which all things are contained,  
Whereof Mankind must be arraigned.  
When the Judge is seated so,  
All that's secret all shall know,  
Nothing unrevenge'd shall go.  
Wretch, how shall I then endure,  
To answer, or whose ayde procure,  
When the just is scarce secure?

280 The Mass for the Dead.

King of dreadful glory mine,  
Who savest freely those are thine :  
Save me joyn't of Love Divine.  
JESU sweet remember, I  
Am the cause thou cam'st to dye,  
Damn me not eternally.  
Lost, thou me hast weary sought,  
On the Cross me dearly bought,  
Let not those pains profit nought.  
Thou just Judge of Vengeance due,  
Pardon of my sins renew,  
Ere the accounting day ensue.  
Guilty like I waile my case,  
Shame of Sin doth Sting my Face,  
Spare me God who beg for Grace.  
Thou who many didst forgive,  
And the dying Thief reprieve,  
Hope to me didst also give.  
Thou my Prayers deserve no hire,  
Yet good Lord grant my desire  
I may scape Eternal fire.  
Mongst thy Sheep let me abide,  
From the Goats me far devide,  
Place me on thine own right side.  
When the wicked are suppress,  
And to direful Flames addrest,  
Call me to thee with the Blest.

Lowly

## *The Mass for the Dead. 281*

*Lowly suppliant, I thee pray,  
With a heart contrite as Clay,  
Guard me on my dying Day.  
This is (loe) that day of Doom,  
Wherein men from ashy Tomb,  
Unto Judgment shall arise ;  
Spare him Lord who mercy cry's ;  
Jesu pious and good Lord,  
Eternal Rest to them afford. Amen.*

## *The Gospel.*

*The following part of the holy Gospel,  
according to St. John, 6. 51.*

**I**N those days, Jesus said to the  
Multitude of the Jews : I am the  
bread of Life, that came down from  
Heaven. If any man eat of this  
Bread, he shall live for ever : and  
the Bread which I shall give you is  
my Flesh, for the Life of the World.  
The Jews therefore strove among  
themselves, saying, How can this  
Man give us his Flesh to eat ? Jesus  
therefore said to them : Amen, a-  
men,

## 282 *The Mass for the Dead.*

men, I say to you: unless you eat the Flesh of the Son of Man, and drink his Blood, you shall not have Life in you. He that eateth my Flesh and drinketh my Blood, hath Life everlasting: and I will raise him up in the last day.

### *The Offertory.*

**L**ord Jesu Christ, King of Glory deliver the Souls of all the Faithful departed from the pains of Hell, and from the deep Pit. Deliver them from the mouth of the Lion, least Hell swallow them up, least they fall into darkness. But let the Bearer of thy Standard St. *Michael* bring them into that holy Light, which thou hast promised of old to *Abraham*, and to his Seed.

*V.* We offer unto thee, O Lord, Sacrifices of Praise, and Prayers: Vouchsafe to accept them for those Souls, which we commemorate this day. Make them pass O Lord from Death to that Life, which thou hast promised

*The Mass for the Dead.* 283  
promised of old to *Abraham*, and to  
his Seed.

## The Secret Prayer.

*For Bishops and Priests.*

**A** Ccept, O Lord, we beseech  
thee, the Hosts which we of-  
fer, for the Souls of thy Servants,  
Bishops or Priests; that having be-  
stowed on them in this World the  
dignity of Bishops, or Priests; thou  
wilt also joyn them in fellowship with  
thy Saints in thy Heavenly Kingdom.  
Through our Lord Jesus Christ, &c.

*For our Brethren, Relations, and Bene-  
factors.*

**O** God, whose mercy knows no  
limits, graciously receive the  
Prayers, we offer to thee in the Spirit  
of humility, and by these Sacraments  
of our Salvation. Grant to the  
Souls of our Brethren, Kindred, and  
Benefactors, to whom thou hast gi-  
ven

284 *The Mass for the Dead.*

ven the Grace to confess thy name,  
remission of all their Sins.

*For all the Dead.*

**W**E beseech thee, O Lord,  
look favourably upon these  
Hosts, which we offer to thee for  
the Souls of thy Servants; that as  
thou hast conferr'd on them the me-  
rit of Faith; so thou wilt also grant  
them the Reward. Through our  
Lord Jesus Christ. Amen.

*The Communion.*

**L**ET perpetual Light shine unto  
them, O Lord, with thy Saints  
for ever.

*Vers.* Eternal rest give to them, O  
Lord, and may perpetual light shine  
unto them, with thy Saints for ever.

The



The Post-Communion.

*For Bishops or Priests.*

**G**Rant, we beseech thee, O Lord, by thy merciful Clemency, which we have implored for the Souls of thy Servants, Bishops, or Priests, they may be Eternally united to him, in whom they have believed and hoped. Through our Lord Jesus Christ.

*For our Brethren, Relations, and Benefactors.*

**G**Rant we beseech thee, Almighty and most Merciful God, that the Souls of our Brethren, Relations, and Benefactors, for which we have offered to thy divine Majesty, this Sacrifice of Praise, being purify'd of all their sins, by the virtue of this Sacrament, may receive through thy mercy the bliss of eternal Light.

*For*

## 286 *The Mass for the Dead.*

*For all the Dead.*

**G**Rant we beseech thee, O Lord,  
that the humble Prayers we  
address to thee, for the Souls of  
thy Servants Men and Women may  
obtain of thy goodness, to free them  
from all their Sins, and to make  
them partakers of thy Redemption.  
Who being *God, Lifest, &c.*

*V.* Let them rest in Peace.

*R.* Amen.

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**FINIS.**

The following Errors have been committed in the printing, which the Reader is desired to correct and amend.

<i>Page</i>	<i>Line</i>	<i>Fault</i>	<i>Correction.</i>
58	14	Vitem	Vitam
69	16	Father	Fathers
80	19	Inclinatas	Inclinatus
93	21	appoved	approved
95	8	Knelleng	Kneeling
98	22	percuti	percutit
99	5	Body & Blood	✠ Body & ✠ Blood
110	7	Salutis	Salutaris
136	6	craking	carking
207	23	fighted	fighed
214	11	receive	received
220	22	it	is
235	4	of	to

The following is a list of the  
 contents of the printing which  
 the printer is bound to correct  
 and amend.

Chapman	14	14	14
Vision	15	15	15
Tabernacle	16	16	16
Indians	17	17	17
approved	18	18	18
Knitting	19	19	19
Knitting	20	20	20
Body & Blood	21	21	21
Saline	22	22	22
craving	23	23	23
Healed	24	24	24
Healed	25	25	25

